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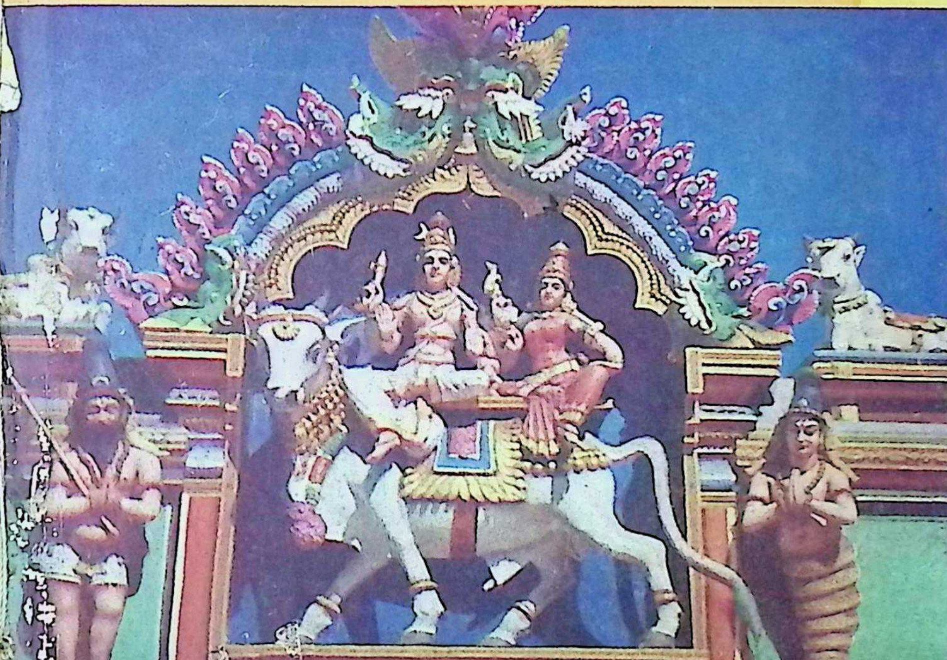

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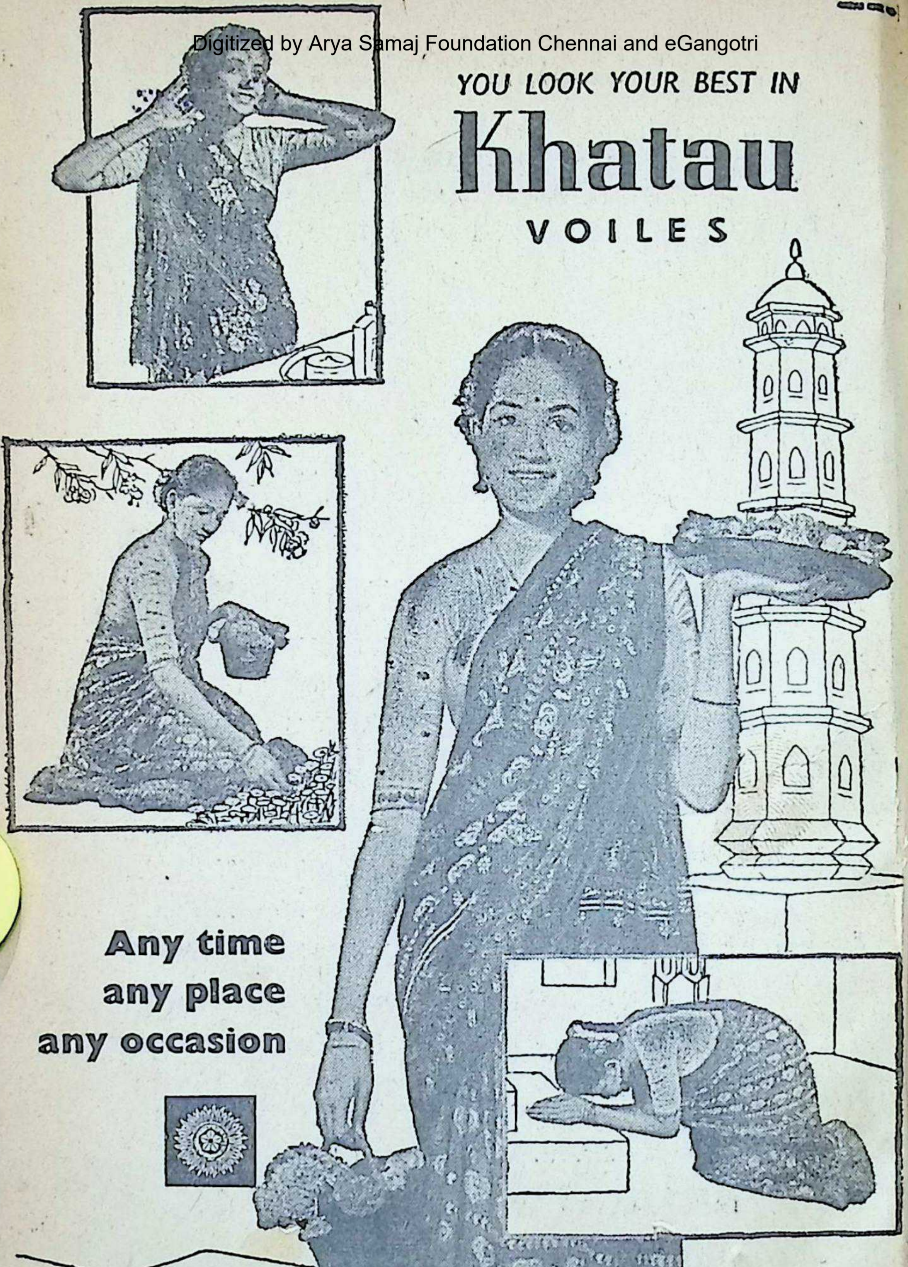

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side

—Rigveda, I-89-i

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GIVE UP INDOLENCE

त्रातारो देवा अधि वोचता नो
मा नो निद्रा ईशत मोत जल्पिः ।
वय सोमस्य विश्वह प्रियासः
सुवीरासो विदथम् आ वदेम ।।

Gods, Preservers ! bless us !
May not sleep control us nor idle talk.
But may we, ever dear to God (Soma),
with our heroes, speak to the synod.

—Rigveda, VIII. 48. 18.

Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 125

★ KURUKSHETRA BRAHMASAR ★ ON THE MARGIN OF ★ SANSKRIT UNIVERSITY

Raj Bhavan, Lucknow.
April 21, 1957.

My Young Friend,

ON January 9th, as I was preparing to leave for Kurukshetra, I began to recite, almost nconsciously to myself, the first ords of the *Gita:*

In Kurukshetra, the Field of Dharma,
My sons and the sons of Pandu have
assembled,
Anxious to fight.
What are they bent on doing,
O Sanjaya?

I was not having a "sacred recial"—*swadhyaya;* my heart was iving vent to joy at having the pportunity of visiting the Field f Dharma the next day.

The telephone rang; the voice of he Vice-Chancellor of the proposd Kurukshetra University was eard at the other end. There ere rains, very heavy rains; he pandal had come down. he cold was bitter; should e not adjourn the ceremony of ounding the Kurukshetra University and the Fifth Session of the Sanskrit Vishva Parishad?

I was not happy at the suggestion. A number of scholars from all parts of the country were already on their way to Kurukshetra. To postpone the function at this late stage would be a disaster. We should only do so, I said, if the Rashtrapatiji was not able to come.

Immediately I contacted my friend, Sri Chandreswar Prasad Narain Singh, the Governor of Punjab, on the telephone. I found him firm. The functions should proceed according to schedule, rain or no rain. "That is right," I said. "If there is no pandal, we could meet in the Lakshminarain Temple constructed by Birla; I don't mind. Anyway, I am coming, if for no other reason, then to meet the delegates."

I started the same afternoon. Throughout the day and even at night the weather was beastly. Severe cold. Continuous rain. Ambala, which we reached in the morning, was enveloped in fog.

An idea crossed my mind. Was it cynicism, a joke, or a genuine appeal. Being a Gujarati, I had a native instinct to strike a little bargain even with the higher powers. Narasimha Mehta, the greatest of Gujarati saints and poets, did it every day with Sri Krishna. And a curiously worded prayer came to my mind: "Lord, all my life I have waited to visit Jyotisar, the spot where Thou didst give Thy message eternal of the *Gita* to Arjun: This is my last chance to do so. The Punjab Government also has selected the site of the University because of Jyotisar. When God Indra was angry and poured heavy rains, Thou didst lift even Giri Govardhan to save Thy cows and Thy friends from the fury of the rains. Canst Thou not do it once again in some way?"

And then came the heritage of Narasimha Mehta.

"Don't forget, I pray Thee, that when I first saw Giri Govardhan, it was a bare rock, bereft of trees, creepers and flowers associated with Thy boyish pranks. And then Vana Mahotsava was held. Thirty thousand trees have now sprung up there, reviving the glory of the Giriraj, which Thou didst love so. Well, canst Thou not do this little favour to me?"

With my Westernistic mind, I smiled at myself. The fog at the Ambala Station was too dense. But He did listen.

As the rain steamed within a few miles of Kurukshetra, the fog lifted. The rains had halted. As I sighted the distant station emerging out of the fog, clear as in a picture, lo! a brilliant sun was shining over Kurukshetra.

Out of my lips came the words *"Na me Bhaktah pranashyati."*

The rains only returned when, four days later, I came to the station to board the train for Lucknow.

★

Sri C. P. N. Singh was there at the Station, with his cheery affectionate smile. All were jubilant. Though the cold was severe, the sun was shining in all its glory.

As we motored down from the Station to the Jyotisar Rest House, we had a fleeting view of the temples; on all sides were the mounds which covered the forgotten glories of Thaneswar—the Sthaneswar,—from where King Prabhakarvardhan had marched at the head of his armies to conquer the Huns, Gurjaras, the Gandhars, the Malavas; from where, his greater son, Harshavardhana had marched to the relief of Kanauj to return as the Emperor of North India.

Hiuen Tsang, the Chinese pilgrim, had visited Sthaneswar with its hundred temples and prosperous trade. This great master of the Buddhistic learning, a man of vast learning, interpreted India to China and, through his works, still lits up the obscurity which shrouded the India of his times. We should never forget our debt of gratitude to him. Now we have his relics in our midst, enshrined in Nalanda. This is as *it should be*.

But if the glory of Nalanda has to be revived, why is Shilabhadra, the head of the University, the master of the learning of the day, who presided over the ten thousand scholars and at whose feet Hiuen Tsang sat, forgotten? And his predecessor, Dharmapala, the most eminent scholar of the time? To forget these masters of many sciences while resurrecting Nalanda, is as *it should not be*.

And then Mahmud the Destroyer came. He levelled the great temple of Sthaneswar to dust and left the town a smoking ruin.

A little later, I went to the site. The pools of water had dried up; slush was being removed. The pandal which had fallen down the previous day was being put up. Sardar Gurcharan Singh Bajwa, the Education Minister, was there in person to see that it was re-erected well in time.

"Will you be able to see the University through?" I asked.

"Well, we have seen the Bhakra Nangal Dam through and also Chandigarh. We shall certainly see through the University," he replied.

I went to the Kali Kamliwala's Dharmashala. Despite biting cold I was glad to find the delegate who had arrived, in good cheer The scouts were working briskl bringing them comfort. Severa hundred others were also comin that evening, I was told.

In the afternoon I accompanie my host to the exhibition which h was to declare open, at the Git Bhavan. This Bhavan had bee constructed by the efforts of m friend, Dr. Katju, the Universit idea, as I was told, also being his Now the office of the University i temporarily housed in it.

The most interesting item in th exhibition was a century-old horoscope of some zamindar. It wa about fifty feet long in which th

KULAPATI'S TELEGRAPHIC MESSAGE DATED 3RD APRIL 1957 ON THE DEMISE OF SRI G. P. SONAWALA.

Fate has been very cruel. I have felt very unhappy at the death of Sheth Gordhanbhai. A noble-hearted and generous man, he knew how to make money only to spend it on charitable objects. He loved the Bhavan like his child, gave it the Science Institute and other help and looked after its interest as a trustee. He was to me an elder brother.

—K. M. Munshi.

APRI

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planets, as deities, were drawn in gay colours in all their traditional shapes. I had never seen such an artistic horoscope before.

For a few minutes we saw the games of scouts. Then I parted from my host to have a look at the Brahmasar. This sacred lake, together with the adjoining Sannihita-lake, formed one stretch of water at the time when the Mahabharata War was fought.

I went and stood on the well-constructed ghats of the Brahmasar under the shade of ancient trees. The sun was setting in the western sky, flood-lighting the Shravannath Temple at the other end, spreading a dreamy light over the lake, full of lotus plants. In the appropriate season, the lake would be fully covered with blooming lotuses.

Here, year after year, century after century, some hundreds of thousands had come to take a holy dip whenever the sun was in eclipse. At the time of the last eclipse, I understand that about 500,000 men and women had come here with humility and faith.

As I stood there, the past unrolled before me. Sadhus, Brahmans, kings and merchants all had come, century after century, to bathe in the sacred waters, to repair its ghats, to re-construct new temples on the ruins of old ones, keeping the memories of the heroes of the Mahabharata ever green.

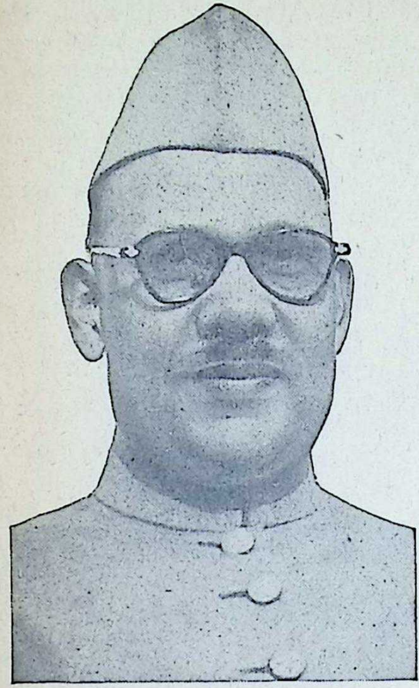
The Mahabharata is here, not in ink or print, but in every ripple of this lake.

Veda Vyas and Sri Krishna, Bhishma and Drona refreshed their tired limbs in the waters of the twin lakes. After the Battle, every evening, Sri Krishna and the Pandavas sat on their margin discussing the bloody events of the day, framing plans for the next day.

When the Battle was over, here were consigned the ashes and *asthies* of Bishma and Drona, Ashwatthama, Karna, Duryodhana and Duhshasana, and of the lovely, heroic boy, Abhimanyu, his teen-aged bride, Uttara, waiting for him at Hastinapur, never destined to have a look at him again.

Here I see Draupadi, the long-suffering daughter of King Drupad, coming to this Lake in tragic majesty, to wash her tresses over which Bhima, his revenge fulfilled, had placed his hands, wet with the blood of Duhshasana. As she washed her tresses, now white with age, she is reminded of that day when Duhshasana dragged her by these tresses to the assembled court of the Kurus. Duhshasana had begun to disrobe her. Then with her hands on her eyes, in shocked modesty, she had cried in vain for help to her elders, to her husbands, her heart breaking out of shame and humiliation. But none in that august assembly would stand by her. The laughter of Duryodhana only had rung in her ears.

Then she had remembered; there was but One left, a friend,—more than a friend, a Saviour. She in-



Sri C. P. N. Singh

voked Him. And as she prayed, He had covered her with raiment on raiment. Not all the venom nor all the strength of Duhshasana could tear them away from her body.

Then Bhima, her husband, only restrained by Dharma, she remembered, had sworn a fearful oath: "With the blood of Duhshasana's heart, I shall satisfy the thirst for my vengeance." She also had vowed not to braid her tresses till the wicked tormentor lived.

The vengeance had now been taken. The tresses now were red with blood of the wicked. But a what price? For eighteen days Kurukshetra had been littered with broken chariots, dying horses and wounded elephants. Th blood of countless heroes ha flowed in streams. Her husband had won, but she, the proud mother, had lost her sons. All of them had fallen on the field of battle And as she washed her tresses, th barren victory which they ha won was like ashes in her mouth when Draupadi sobbed. But there was no escape. Dharma had t triumph. For, had the Kurus wo the world would have been ove whelmed by lust, hate and sav gery, and the life work of Ved Vyas been undone.

☆

The next day, we received th Rashtrapati at the Station ar drove with him to the panda scouts and villagers lining bo sides of the roads. Quite a fe hundred persons had come fro Chandigarh to attend the functio Over six hundred delegates h come to attend the Vishwa Pa shad, some from far away plac

Sri C.P.N. Singh, the Govern and his Chief Minister, the spo sors of the Kurukshetra Univ sity, emphasized the noble idea b hind the institution. Higher ed cation, if divorced from the stu of Sanskrit, would deprive t country not only of its unity, b of its cultural, ethical and spiritu foundations.

Many of us have said so for the last twenty years. It has the *imprimatur* of the Radhakrishnan Commission. So has the Sanskrit Vishva Parishad been pleading. The Bhavan and many other similar institutions have been working for it for twenty years. Yet there are those in this country who dislike the very idea. It is because they are allergic to all that is truly Indian. Do they want us to be the cheap products of materialistic Westernism and adopt the hedonistic mass culture it represents?

When the Rashtrapati was laying the foundation stone of the University, many memories of Kurukshetra flashed on my mind: In this Kshetra, enclosed by holy rivers, Sarasvati and Drishadvati, called Brahmavarta, Dadhichi had given up his bones, so that righteousness might triumph. Vasishtha and Vishwamitra, Jamadagni and Angira had lived here surrounded by many disciples, visioning the sacred Richas. Parashurama had filled the five lakes, *Syamant-panchak,* with the blood of the wicked enemies of Dharma.

"In Kurukshetra," as the Rigveda says, "lived the Brahmans, who have mastered the Vedas." Krishna-Dwaipayana, Veda Vyas, was brought here, possibly by his father, and grew up to be the first of the prophets of the race. Here, he redacted the Vedas and taught them to his pupil and his son, Shukadeva. Here, he composed the *Mahabharata* and taught it to his pupil Vaishampayana.

Here was the spot, where Bhishma-pitamah on his death-bed of arrows, gave discourses to his disciples now collected in that Book of Wisdom, *Shantiparva.* And a few furlongs away is the spot where the Lord delivered the message of the *Gita.*

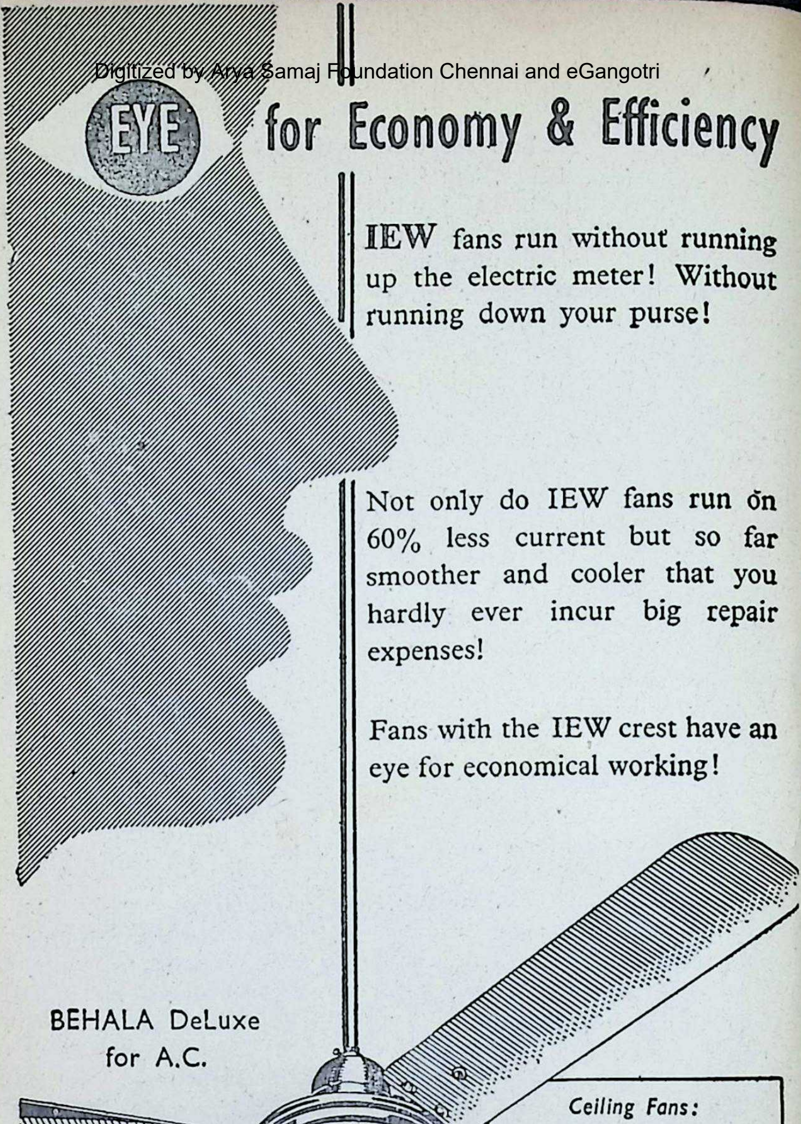
And as I rose to thank the Rashtrapati, my mind was full of the memories which have been woven in our racial memory for over thirty centuries.

Every inch of the region was associated with the highest learning and the noblest aspirations known to man. This was the spot where Free India, if she has to be true to herself, has to raise a new temple of learning.

Yours sincerely,

How amazing is this spirit of man! In spite of innumerable failings, man, throughout the ages, has sacrificed his life and all he held dear for an ideal, for truth, for faith, for country and honour.

—Jawaharlal Nehru.



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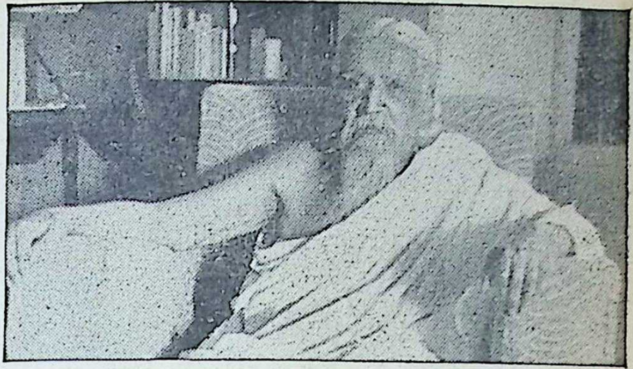


BY whom missioned falls the mind shot to its mark? By whom yoked does the rst life-breath move forward on s paths? By whom impelled is his word that men speak? What od set eye and ear to their workngs?

That which is hearing behind he hearing, mind of the mind, ne word behind the speech, that ho is life of the life-breath, sight ehind the sight. The wise find heir release beyond and passing orward from this world they ecome immortal.

There sight attains not, nor peech attains, nor the mind. We now not nor can we discern how ne should teach of That; for it is ther than the known, and it is bove beyond the unknown; so ave we heard from the men of d who have declared That to our nderstanding.

That which remains unexpressd by the word, that by which the ord is expressed, know That indeed to be the Brahman, not this which men follow after here.

That which thinks not by the mind, that by which the mind is thought, know That indeed to be the Brahman, not this which men follow after here.

That which sees not with the eye, that by which one sees the eye's seeing, know That indeed to be the Brahman, not this which men follow after here.

That which breathes not with the breath, that by which the life-breath is led forward in its paths, know That to be the Brahman, not this which men follow after here.

He by whom It is not thought out, has the thought of It; he by whom It is thought out, knows it not. It is unknown to the discernment of those who discern of it, by those who seek not to discern of it It is discerned.

When It is known by perception that reflects it, then one has the thought of It, for one finds Immortality, by the self one finds the force to attain and by the knowledge one finds Immortality.

★

One calm and controlling Spirit within all creatures that maketh one form into many fashions, the calm and strong who see Him in the self as in a mirror, theirs is eternal felicity and 'tis not for others.

The one Eternal in many transient, the one Conscious in many conscious beings, who being one ordereth the desires of many, the calm and strong who behold Him in the self as in a mirror, theirs is eternal felicity and 'tis not for others.

The childish wit, bewildered and drunken with the illusion of riches, cannot open its eyes to see the path to heaven; for he that thinks that this world is and there is no other falleth again and again into death's thraldom.

God is not easy even to be heard of by many, and of those that hear of God, not many can really know Him. A miracle is he that can speak of God wisely or attain Him, and when one is found, a miracle is the listener who can know God even if taught of Him by the wisest master.

The Self-born hath set the doors of the body to face outward, therefore the soul of man gazeth outward and not at the Self within; hardly a wise man here and there desiring Immortality turneth his eyes inward and seeth the Self within.

The Wise One within is not bo
neither doth He die; He came
from anywhere, neither is He a
one; He is unborn and everlasti
He is ancient and eternal. He
not slain with the slaying of
body.

If the slayer think that
slayeth and the slain think that
is slain, both of them know
God within a man neither slay
nor is slain.

Smaller than the atom, hug
than hugeness, the Spirit abid
hidden in the secret heart of
creature; when a man is strip
of wishes and weaned from
row, then he beholdeth the Sp
purified from temperament,
seeth God in His glory.

This that waketh in the sleep
creating desire upon desire,
Purusha, Him they call the Br
One, Him Brahman, Him Imm
lity, and in Him are all the wo
established; none goeth be
Him. This is the thing
seekest.

The Purusha who is seated in
midst of our self is no larger
the finger of a man. He is
lord of what was and what
be; Him having seen one shrin
not from aught nor abhorreth
This is the thing thou seekes

The Purusha that is within
larger than the finger of a
He is like a blazing fire th
without smoke. He is lord of
past and His future, He alo
today and He alone shall b
morrow. This is the thing
seekest.

★

There are two birds that cling one common tree, beautiful of umage, yoke-fellows are they, ernal companions; and one eats e delicious fruit of the tree and e other eats not, but watches s fellow.

The Soul of man is the bird that vells on one common tree with od and is lost and forgetful in s sweetness, and because he is len from lordship, therefore he s grief, therefore he is bewild- ed. But when he sees that other ho is the Lord and the Beloved, en he knows that all this is his eatness and his grief passes vay from him.

When the seer sees the Golden- ued, the Lord, the Spirit who is e doer of all actions and the omb of Brahman, then he shakes n and virtue from his wings and ses a soul incapable of stain to e supreme equality.

When a man sees That which is th the higher and the lower ing, then the knot of the heart- rings is rent asunder, then all s doubts are shattered and his orks fall away from him and rish.

The wise man knows Him for e Life whose light becomes ap- rent in all existing beings, and kes not pleasure any more in eeds and much disputing. He ho doeth all actions playing in e Self and in the Self is all his light and pleasure, is the best nong the knowers of the Eternal.

The Eternal is hidden in a glorious golden sheath, the indivisible and stainless Spirit, and he is a brightness and the light of all lights and the One that the Self-knowers know.

There the sun shines not and the moon has no splendour and the stars are blind; there these lightnings flash not, nor any earthly fire. For all that is bright is but the shadow of his brightness and by His shining all this shineth.

All is this eternal and immutable Brahman. The Eternal is before us and the Eternal is behind us and to the south and to the north of us and above and below and extended everywhere. All this magnificent universe is nothing but the Eternal.

★

The Omniscient and All-Comprehending of whom is all this might and majesty that is upon the earth, is this Self in beings who is enthroned in his eternal heaven in the city of the Spirit.

This Self is not to be won by exposition and brain-power and much sacred learning, but he alone whom the Spirit chooseth, getteth the Spirit and to him this Self discovers Its own body.

Eye cannot seize and speech cannot grasp Him, nor all these other god-heads, nor by works can He be held nor seized by austerities; only when the inner being is purified by a clear gladness of Knowledge one beholds Him after long meditation, Spirit indivisible.

Where the nerves meet as the spokes in the nave of a chariot wheel, there God dwelleth within us and is born in many disguises. Meditate on the Self as OM and let it carry you safe to the other side beyond the darkness.

A spirit of mind that is pilot of the life and the body has set a heart in matter and there he is established and the wise by knowledge behold him everywhere, even that which shines out as Delight and Immortality.

This Brilliant, this Subtler than subtlety, this Vastness in which all the worlds are set and their peoples, this it is that is Brahman immutable, and Life is That and Speech is That and Mind is That only, and this is that Truth and Immortality. O fair son, know it for That into which thou must penetrate.

Take up the bow of the Upanishad, that mighty weapon, set to it an arrow sharpened by adoration, draw the bow with a mind steeped in the feeling of oneness and penetrate into the Eternal as thou woudst shoot into a target.

OM is the bow and the soul is the arrow and the Eternal is the target. Pierce into Him with an unfaltering aim and lose thyself in Him as an arrow is lost in that which it striketh.

It is the Truth that conquers at last and not falsehood. Truth built the long highway of the gods, the path which the sages tread and satisfying their desire come
where is that highest home
Truth.

It is divine, It is immense,
form is unimaginable; and
shines out more subtle than
subtle. It is farther than far
and It is here and very near to
It is even here, hidden in the
ret heart for those that have
to see it.

When every desire that h
boureth in the heart of a man h
been loosened from its moorin
then this mortal putteth on i
mortality; even here he enjoy
Brahman in this human body.

*

That moves and That mo
not; That is far and the sam
near; That is within all this
That also is outside all this.

But he who sees everyw
the Self in all existences and
existences in the Self, shrinks
thereafter from aught.

He in whom it is the Self-B
that has become all existe
that are Becomings, for he has
perfect Knowledge, how shall
be deluded, whence shall he h
grief who sees everywhere
ness?

It is He that has gone abro
That which is bright, bodi
without scar of imperfec
without sinews, pure, unpie
by evil. The Seer, the Thin
the One who becomes everyw
the Self-existent has ordered
jects perfectly according to t
nature from years sempiternal

The face of Truth is covered ith a brilliant golden lid; that do hou remove, O Fosterer, for the w of the Truth, for sight.

O Fosterer, O sole Seer, O Or-iner, O illumining Sun, O power the Father of creatures, mar-al thy rays, draw together thy ght; the Lustre which is thy most essed form of all, that in Thee behold. The Purusha there and ere, He am I.

The name of That is "That Delight"; as That Delight one should follow after It. He who so knows That, towards him verily all existences yearn.

Thou hast said, "Speak to me Upanishad"; spoken to thee is Upanishad. Of the Eternal verily is the Upanishad that we have spoken.

[*Compiled from Sri Aurobindo's translations of the Kena, Katha, Mundaka and Isha Upanishads. Courtesy: Sri Aurobindo Ashram, Pondicherry.*]

God is the secret and central light that kindles up the sun, his dazzling representative; and he lives, enlightens, and comforts in the diffusion of his beams. His spirit inspires and actuates the air, and in it a breadth of life to all his creatures. He blooms in the blossom, and unfolds in the rose. He is fragrance in flowers, and flavour in fruits. He holds the infinitude in the hollow of his hand, and opens his world of wonders in the minims of nature. He is the virtue of every heart that is softened by a sense of pity or touch of benevolence. He coos in the turtle and bleats in the lamb; and through the paps of the stern bear and implacable tigress. He yields forth the milk of loving-kindness to their little ones.

—Henry Brooke.

God lives in the world. He is the World Soul. All things are but His garment, that ever-changing dress, that through death is ever young. It changes, and is in itself nothing, therefore the East has called it maya *or illusion, because of its want of permanence. What lives is Life, that makes this garment for itself to wear in fashions changing towards a far-off, dreamed perfection. But the Life is God, and God is Love unchangeable or ever—in this world.*

—H. Fielding-Hall.

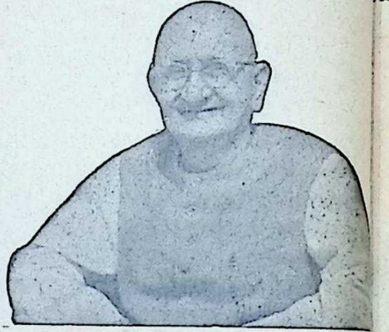
...It is not the external conditions of life that are responsible for our happiness or misery, but the internal state of our mind.... To become a devotee of God is to become a conqueror of life's most unpleasant situations...

The Meaning of Self-Surrend

Swami Ramdas

SELF-SURRENDER means that we throw up the whole burden of our anxieties and sorrows on the supreme Lord and are free and cheerful. By constant remembrance of Him, through the repetition of the *mantra,* we keep our mind filled with calmness and peace. Whatever the Lord does is for the best. We must have this attitude of mind towards every situation and circumstance in which we find ourselves.

Suffering is a great privilege. It is not that we should pray to God for the removal of sufferings, but that we should pray to Him for the grant of the power of endurance and patience to withstand them, and remain unaffected by them. By constant contemplation of the Lord, we can remain impervious to the attacks of distressful thoughts.



Human birth is a rare acquisition. The only object for whic is granted is to make us de it to love Him and develop Bhakti. It is not proper for one to wish for the end of life. What we have wholehea ly to pray for is that the L may, through His invincible gr lift us from a life of ignorance turmoil, and, by keeping us in union with Him, grant us e lasting knowledge and peace. devotee must once for all k that it is not the external co ons of life that are responsible or our happiness or misery, but he internal state of our mind.

What is destined to take place, .e., what is inevitable, alone hapens, as willed by God, and must e borne by every one with the utmost patience and endurance. To live constantly in the fear of he future is to live in a veritable ell of our own making. God has given us strength and courage of mind. Ours is to bravely face all hings that happen to us. Instead f displaying weakness when adversity stares us in the face, let us ook at everything with an unperturbed and unflinching mind.

Refuge in God does not always mean removal of our troubles, so called. It is mainly intended for our gaining the needed strength to bear all ills with perfect calmness. Once we have handed ourselves over to the Lord, we have to submit cheerfully to whatever events He brings about in our life. The worst things that come to us have the greatest utility in them. To become a devotee of God is to become a conqueror of life's most unpleasant situations. Worldly honour, name, fame and wealth are of no significance to the devotee. The more kicks he receives from the world, the purer and firmer he becomes in his faith.

[Courtesy: *The Vision*]

A complete statement of God in both the senses is given in the Bhagavata, *the author of which had a matchless capacity for giving the most succinct statements of philosophical truths:*

यस्मिन्निदं यतश्चेदं येनेदं य इदं स्वयम्।
योऽस्मात्परस्माच्च परस्तं प्रपद्ये स्वयंभुवम्॥

—*Bhagavata*—*VII*, 3. iii.

[*I seek His shelter—He who contains this universe, from whom it has originated, by whom it is sustained, who Himself has assumed this form, He who is greater than the greatest thing therein, and who is self-born.*]

"Therefore from Being itself and by and in it are all things."—Eckhart.

LORD MAHAVIRA AND HIS GOSPEL

Dr. A. S. Gopani

[*The Jayanti of Lord Mahavira, founder of Jainism, was this year celebrated on April 12, 1957.*

"Jain" (or, more properly speaking, "Jaina") means a follower of Jina, *which is a generic term applied to those persons* (men and women) *that have conquered the lower nature—passion, hatred, and the like—and brought into prominence the highest. The Jain philosophy, therefore, bases its doctrine on the absolute necessity (for the realization of truth) of conquering the lower nature. To the undeveloped or insufficiently developed observer, it* is *the conquering of the lower nature; to the fully developed, it is the realization of the perfect.—Ed.*]

LORD MAHAVIRA was born in the sixth century before the Christian era. It was an age of intellectual agitation. India as well as other centres of civilization experienced something like a ferment in the realm of thought. The coming of Mahavira as also that of the Buddha heralded the advent of philosophical rationalism in the land of ours.

The age in which Mahavira was born was an age of transition and uncertainty. Process of slow stratification characterized the period. Caste distinctions and priestly hold on the people had become almost unbearable. Exploitation of the people had reached such a stage that there arose an urgent need for crying halt. Social organisation was based on the caste system. A complicated network of sacrifices and rituals was developed. Life of a human being proved to be too short to perform all the ceremonies enjoined and prescribed. Formalism took the place of inspiration and criticism instead of creation, ruled the day. Even the fields of religion and philosophy were not exempt from the devastating effect of confusion and doubt. In short, the period was marked by the growing orthodoxy on the one hand and by a wholesale revolt on the other. This outline of the background is given with the only in-

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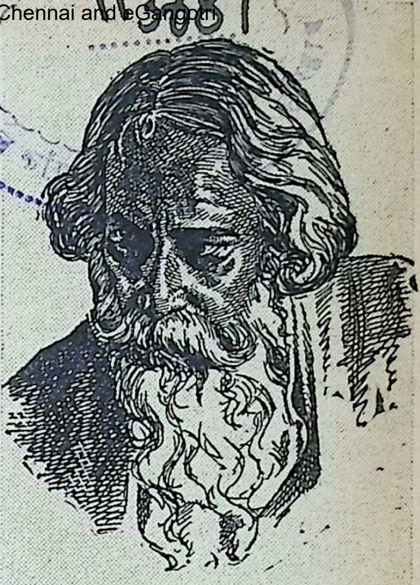
tention that it may really help the reader in correctly evaluating the noble achievements of Mahavira.

Mahavira was born in the year 599 B.C. at the Kundagrama. Siddhartha was his father and Trishala, his mother. Mahavira's parents were worshippers of Parshva and the followers of the Shramanas. Mahavira also was referred to as such. The religion of Parshva was styled as *chaturyama* (चतुर्यामा) while Mahavira added the fifth vow to it. Mahavira led the life of a householder for thirty years. He lived a married life for about ten years and begot a daughter. Ultimately, he became disgusted with the prospect of unending mundane existence and finally decided to renounce the world. His ascetic life lasted for more than twelve years after which he attained highest spiritual knowledge.

During this long period of ascetic life singularly characterized by hard penance and austerities he went about naked and without any outfit of any type. He received alms in the hollow of his hand. He took no care of his body. Many insects crawled on his body, bit him and caused pain but he bore that all with patience and fortitude. People shouted at him and even struck him. He fasted for days and months and observed silence for long periods. He avoided the company of men and women. Enjoyments had no place; entertainments were avoided and diversions were ruled out.



LORD MAHAVIRA'S MESSAGE OF SALVATION

Mahavira proclaimed in India, the message of salvation that religion is reality and not a mere convention, that Salvation comes from taking refuge in that true religion and not from observing the external ceremonies of the community; that religion cannot regard any barriers between man and man as an eternal verity. Wondrous to say, this teaching rapidly overtopped the barriers of the race's abiding instinct and conquered the whole country.

—**Rabindranath Tagore**

He meditated day and night. He slept but only nominally. He wandered and wandered unceasingly and untiringly.

During the thirteenth year, in the second month of the summer, on its tenth day, outside the town Jrmbhikagrama, under a *sala* tree, he attained complete and full, unobstructed and unimpeded, infinite and supreme, best and sublime knowledge and intuition called Kevala. He became a Kevalin. He knew and saw everything at every place of each of the three worlds, in every manner, regarding every one, god, man or goblin.

As he was now in possession of supreme knowledge, the Truth, he went about preaching the Gospel to the suffering humanity at large.

The Gospel consisted of Ahimsa, Anekanta and the Law of Karman. He avowed with all the force that was at his command that every one likes to live and not to die. It is, therefore, upto every one to see that nothing dies at his hands. He declared that there are many angles of vision from which to cognize the Truth, the Reality. It should, therefore, be nobody's claim to state that he and he alone is right. He taught the world, as a disinterested Teacher, that it is one's own doings, good or bad, done previously and being done in the present, that are solely responsible for his condition, good or bad. This summarizes his Gospel.

Mahavira attained Nirvana at Pava in 527 B. C. at the age of 72.

Such was Mahavira. Let the troubled world at present strive to get light and guidance from one in whom there was a wholesome combination of absolute negation of desires and immense interest in action.

An integrated personality is the outcome of sorrow and self-discipline, of efforts which have failed and ambitions which have been shattered. The noblest in us comes to the surface only when we are face to face with death, solemn and awe-inspiring.

—K. M. Munshi.

Reality is a dome of many-coloured glass, and from his little corner each of us sees a different combination of colours in the kaleidoscope.

—Will Durant.

Sri Ramakrishna Upanishad—5

THE WAY OF DEVOTION

C. Rajagopalachari

BHAGAWAN RAMAKRISHNA tells a pupil: You see me in front of you. But if I hold a cloth before my face, you do not see me. At once I am hidden. Yet, I am near you as before. But, hidden behind the cloth, I become non-existent to your eyes. In this way, God is near you and me and everyone. He is nearer to us than all other things. But the curtain of the ego (the "I") hides Him. If you hold even a small piece of cloth before your eyes, even a big mountain is hidden from your view. We cannot see God as long as we hold before us the curtain of egotism and pride. If the "I" disappears, God will appear in all His brightness.

If a person is dowered with grace, he will realise that all his actions are God's and that whatever happens is the sport of that great artist in play, God. When he realises this, he becomes a *jivanmukta,* that is, he attains salvation in his body before he dies. He has no fear, no sorrow.

An earnest devotee frequently reminds himself, "Oh Lord! It is you that do everything. There is nothing that I can do. I am but a plaything in your hands. It is you who make me do things. Everything is your glory. If I do anything well, it is your glory. This house and this family are not mine. They are yours. I am your servant obeying your will. To obey you and serve you is my right and delight."

Reminding ourselves thus, if we lead our lives with true devotion, the curtain of the "I" will disappear and we shall see a glorious sight.

This "I" is of two kinds. One is the feeling of "I" as a result of mature devotion. The other immature pride. This latter is associated with thoughts like, "my house, my child, my wife, my body, my property, etc." This is the curtain that hides God from us.

The devotee leads his life telling himself, "I seek to serve the will of God. All that is His, His right, His glory. I am His servant. Serving Him is my great delight." By a life of this kind, pride ripens and falls off. The devotee becomes a *jivanmukta.*

But the thought of "I" cannot be easily got rid of. Intelligence and a knowledge of Advaita will not suffice. Man should convert himself completely into a servant of

God and live accordingly. The devotee's "I" (Ego) is not impure. It is as sinless as a child's ego. It is the unripe "I" that must be destroyed. The devotee's feeling of "I" will lead him to God. Even if there is a trace of the ego in the heart of him who treads the path of devotion, it lies there as the slave of God. That does not matter. The way of devotion is a noble path.

☆

Though we wash it many times, a vessel which contained garlic always retains its smell. Egoism is also like that. It is a wicked quality. Others perhaps may or may not succeed in getting rid of it. But for a recluse it is very difficult. If the ego is gently led into the path of devotion and steadily corrected, then it will ripen and fall off and disappear.

☆

A learned physician once came to see an ailing child and told the mother, "Don't be anxious. I shall cure the child. I shall be responsible for the child's life."

Sri Ramakrishna says that God laughs when a physician talks thus. The true guardian and master of life is God, not the physician. Every life is in the hands of God.

Deciding that they could not any onger live as a joint family, two brothers prepared to partition their lands. The elder brother took hold of a tape, measured the ands and told his brother, "This is your land and that is mine." Says Sri Ramakrishna, God laughs at such fools. What can God do but laugh at a man saying, "This thing is mine,"—when he himself is but a helpless, transient creature?

Years ago, in a country in the West, there was a young Christian monk. He lived in a monastery and spent his time cooking for the monks and in serving them in other ways. He was not a learned man. He was also young. Yet, he was a devotee with a pure heart. Whatever he did, cooking, washing clothes or cleaning pots, he did as a service to God Himself. He had no time or place for prayer or meditation. He felt that God was always beside him when he was doing any work anywhere. God became his constant companion. He found that God was ever with him, sleeping with him, playing with him and working with him. To the other monks in the monastery, his devoted and constant cheerfulness was a perpetual wonder. When we read all this of Brother Lawrence, we are reminded of the story of the gopis of Brindavan and of the life of Sri Ramakrishna. In every country, in every age, there have been mahatmas, *Jivanmuktas,* who have seen God face to face.

[From *Sri Ramakrishna Upanishad* by Sri C. Rajagopalachari, published and copyrighted by Sri Ramakrishna Math, Mylapore, Madras-4, who have kindly permitted us to quote.]

[*To be continued*]

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SANE LIVING

19. *WISE AND IGNORANT*

THE gifts of the understanding are the treasures of God; and he appointeth to every one his portion, in what measure seemeth good unto himself.

Hath he endowed thee with wisdom? Hath he enlightened thy mind with the knowledge of truth? Communicate it to the ignorant for their instruction; communicate it to the wise for thine own improvement.

True wisdom is less presuming than folly; the wise man doubteth often, and changeth his mind; the fool is obstinate, and doubteth not.

The pride of emptiness is an abomination, and to talk much is the foolishness of folly; nevertheless, it is the part of wisdom to bear with patience the impertinence of fools, and to pity their absurdity.

Yet, be not puffed up in thine own conceit, neither boast of superior understanding; the clearest human knowledge is but blindness and folly.

The wise man feeleth his imperfection, and is humbled; he laboureth in vain for his own approbation. But the fool peepeth in the shallow stream of his own mind, and is pleased with the pebbles which he seeth at the bottom; he bringeth them up and sheweth them as pearls, and with the applause of his brethren delighteth he himself.

He boasteth of attainments in things of no worth; but where it is a shame to be ignorant, there he hath no understanding.

Even in the paths of wisdom he toileth after folly; and shame and disappointment are the reward of his labour.

But the wise man cultivates his mind with knowledge; the improvement of arts is his delight; and their utility to the public crowneth him with honour.

Nevertheless, the attainment of virtue he accounteth as the highest learning; and the science of happiness is the study of his life.

20. *RICH AND POOR*

THE man to whom God hath given riches, and blessed with a mind to employ them aright, is peculiarly favoured and highly distinguished.

He looketh on his wealth with pleasure; because it affordeth him the means to do good.

He protecteth the poor that are injured; he suffereth not the mighty to oppress the weak.

He seeketh out objects of compassion; he enquireth into their want; he relieveth them with judgment, and without ostentation.

He assisteth and rewardeth merit; he encourageth ingenuity, and liberally promoteth every useful design.

He carrieth on great works; his country is enriched, and the labourer is employed; he formeth new schemes, and the arts receive improvement.

He considereth the superfluities of his table as belonging to the poor of his neighbourhood, and he defraudeth them not.

The benevolence of his mind is not checked by his fortune; he rejoiceth, therefore, in riches, and his joy is blameless.

But woe unto him that heapeth up wealth in abundance, and rejoiceth alone in the possession thereof.

That grindeth the face of the poor, and considereth not the sweat of their brows.

He thriveth on oppression without feeling; the ruin of his brother disturbeth him not.

The tears of the orphan he drinketh as milk; the cries of the widow are music to his ear.

His heart is hardened with the love of wealth; no grief or distress can make impression upon it.

But the curse of iniquity pursueth him; he liveth in continual fear. The anxiety of his mind and the rapacious desires of hi own soul, take vengeance upo him for the calamities he hat brought upon others.

O! What are the miseries o poverty in comparison with th gnawings of this man's heart!

Let the poor man comfort himself, yea, rejoice; for he hath man reasons.

He sitteth down to his morsel i peace; his table is not crowde with flatterers and devourers.

He is not embarrassed with a train of dependants, nor tease with the clamours of solicitation.

Debarred from the dainties o the rich, he escapeth also thei diseases.

The bread that he eateth, is i not sweet to his taste? The wate he drinketh, is it not pleasant t his thirst? Yea, far more delicious than the richest draughts o the luxurious.

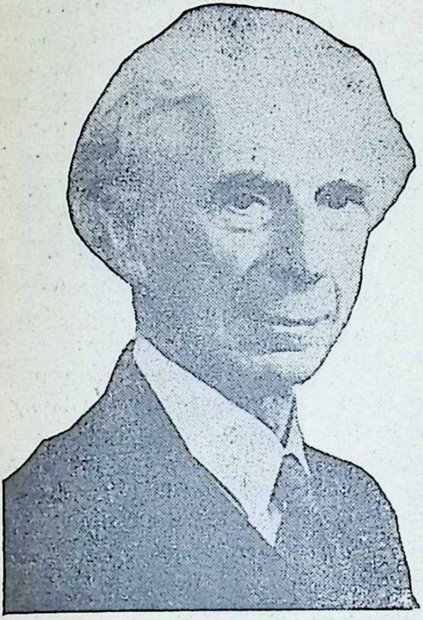
His labour preserveth his health and produceth him a repose t which the downy bed of sloth is a stranger.

He limiteth his desires with humility; and the calm of contentment is sweeter to his soul than the acquirements of wealth and grandeur.

Let not the rich, therefore, presume on his riches, nor the poor in his poverty yield to despondency; for the providence of God dispenseth happiness to them both.

[To be continued]

... Make the observation yourself ..... make yourself aware of your own bias ...... become aware of opinions held in circles different from your own .... be wary of opinions that flatter your self-esteem. . .



ways to form sound opinions

Bertrand Russell

[Winner of the Nobel Prize for Literature, Earl Russell one of the greatest mathematicians and philosophers of the century, was born in 1872. He was educated at Trinity College, Cambridge. He is the author of numerous books such as Mysticism and Logic, An Outline of Philosophy, The Conquest of Happiness, *etc. This article is an extract from his* Unpopular Essays.]

TO avoid the various foolish opinions to which mankind is prone, no superhuman genius is required. A few simple rules will keep you, not from *all* error, but from silly error.

If the matter is one that can be settled by observation, *make the observation yourself*. Aristotle could have avoided the mistake of thinking that women have fewer teeth than men by the simple device of asking Mrs. Aristotle to open her mouth. He did not do so because he *thought* he knew. Thinking that you know when in fact you don't is a fatal mistake, to which we are all prone.

Many matters, however, are not easily brought to the test of experience. The most savage controversies, indeed, are those about matters as to which there is no good evidence either way. In such a case, you can *make yourself aware of your own bias.* If an opinion contrary to your own makes you angry, that is a sign that you are subconsciously aware of having no good reason for thinking as you do. If someone maintains that two and two are five, or that Iceland is on the equator, you feel pity rather than anger, unless you know so little of arithmetic or geography that his opinion shakes your own contrary conviction. So whenever you find yourself getting angry about a difference of opinion, be on your guard; you will probably find, on examination, that your belief is going beyond what the evidence warrants.

A good way of ridding yourself of certain kinds of dogmatism is to *become aware of opinions held in circles different from your own.* If you cannot travel, seek out people with whom you disagree, and read a newspaper belonging to a party that is not yours. If the people and the newspaper seem mad, perverse and wicked, remind yourself that you seem so to them. This reflection should generate a certain caution.

Another good plan is to try to imagine an argument with a person having a different bias. Mahatma Gandhi deplored railways and steamboats and machinery; he would have liked to undo the whole of the industrial revolution. If you want to make sure that you are right in agreeing with the prevailing opinion, test the arguments that occur to you by considering what Gandhi might have said in refutation. I have sometimes been led to change my mind as a result of this kind of imaginary dialogue.

Be wary of opinions that flatter your self-esteem. Both men and women, nine times out of ten, are firmly convinced of the superior excellence of their own sex. There is abundant evidence on both sides. If you are a man, you can point out that most poets and men of science are male; if you are a woman, you can retort that so are most criminals. The question is inherently insoluble, but self-esteem conceals this from most people.

We are all, whatever part of the world we come from, persuaded that our own country is superior to all others. Seeing that each country has its characteristic merits and demerits, the rational man will admit that the question is one to which there is no demonstrably right answer.

Other emotions beside self-esteem are common sources of error; of these perhaps the most important is fear. Fear has many forms—fear of death, fear of the unknown, and that vague generalized fear that comes to those who conceal from themselves their more specific terrors.

Fear is the main source of superstition, and one of the main sources of cruelty. In the Punic wars, when the Romans won victories, the Carthaginians became persuaded that their misfortunes were due to a certain laxity which had crept into the worship of Moloch. Moloch liked having children sacrificed to him, and preferred them aristocratic; but the noble families of Carthage had adopted the practice of surreptitiously substituting plebeian children for their own offspring. This, it was thought, had displeased the god. And so, at the worst moments even the most aristocratic children were duly consumed in the fire. Strange to say, the Romans were victorious in spite of this democratic reform on the part of their enemies.

Neither a man nor a crowd nor a country can be trusted to act humanely or to think sanely under the influence of great fear. Until you have admitted your own fears to yourself, and have guarded yourself by a difficult effort of will against their myth-making power, you cannot hope to think truly about many matters of great importance. To conquer fear is the beginning of wisdom.

[Courtesy: *Allen and Unwin*]

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BHAGAWAN PARASHURAMA

PART II: FIFTEEN YEARS AFTER

K. M. Munshi

PREVIOUS STORY

The Aryas led by King Divodasa of the Tritsu tribe and his High Priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe, is taken captive by Shambara.. Shambara's daughter Ugra falls in love with Vishwaratha who accepts her as his wife.

Ugra gives birth to a son but is killed by Bhairava, High Priest of Dasyus. Agastya marries Lopamudra and Vishwaratha, Rohini.

Sudasa drives Vishwaratha from Tritsugram. Deeply grieved, Vishwaratha walks up the Gomantaka Hill seeking guidance from Lord Savita. He returns as Vishwamitra and is requested by Sudasa to become his High Priest.

After fifteen years, Renuka, wife of Jamadagni, gives birth to Rama. Disagreeing with others over Rama's education, Kavi leaves for Bhrigugram. Rama goes in search of him and on the way, is captured by strange men, when he gets acquainted with Shunahshepa, son of Ajigarta. He escapes only to fall into the clutches of a wolf which he kills. Vriddha spots him in the forest.

Six years after Rama's return to Jamadagni's ashrama, *Sudasa, now king of the Tritsus, invites Sage Vasishtha to be his High Priest. Shashiyasi, the Arya princess, is known to love the Dasyu prince Bheda, who runs away with her.*

King Harishchandra is in search of a father who is willing to give up his son to be slain at a human sacrifice. Ajigarta, Shunahshepa's father, agrees to sell as also to slay his son at the sacrifice. He, however, reveals to Vishwamitra that Shunahshepa is none other than Vishwamitra's son by Ugra.

14

AT THE SACRIFICIAL POST

NEXT morning, the heart of Shunahshepa was bounding with joy. He forgot the sting of poverty, the anguish of an accursed life, the unquenched thirst for learning and the darkness of frustration. Now for him the world was wonderful; the birds sang on the trees; the sun rose in luminous glory, as if exultant to witness the greatest moment of his life.

Shunahshepa was led to the *mandap* where the sacrificial session was being held. It was surrounded by a bamboo palisade, decked on all sides by flowers and creepers and leafy twigs. It was a wonderful sight, the like of which he had never seen.

With tears in his eyes he saw that he was surrounded by a huge crowd. The fragrance of flowers, camphor and sandalwood was intoxicating in its sweetness.

Yes, thought Shunahshepa all this was for him. Even the great Rishis sitting in rows were chanting sacred *mantras,* so that he might be offered to the God of Fire. All these years he had yearned to hear them, not from the drunken lips of his father, but from those of the Rishis and now he was hearing them. What joy!

He was given a bath with milk and curd, ghee and honey. Two Rishis chanted *mantras* all the time, throwing rice over him.

Shunahshepa had dreamt of the *vedi*—the pit of perfect shape—in which the sacrificial fire was lighted, but he had never seen one. Now he saw it for the first time, and tears of joy welled up in his eyes. He felt a thrill of pride. This *vedi* was meant for him. The God of Fire would carry him in his arms and take him to Lord Varuna. "I am coming, Lord, I am coming," his heart shouted exultantly. Death was to him the golden gate to the Land where the Gods dwelt.

He looked at the two venerable Rishis seated in front of the *vedi.* One was tall and stalwart. His voice was stentorian like a lion's roar.

Next to him sat another Rishi, of medium size, whose body glowed with rare lustre. He had a beautiful beard and his hands were shapely. Shunahshepa could not take his eyes off this Rishi. What majesty of bearing! What moving kindness writ large on his handsome face!

Shunahshepa felt that there was compassion, mercy, grief, and distress in the dark eyes of this Rishi. And when those eyes were focussed on him, he felt as if they were holding him in a parental embrace. There was something indescribable in the way the Rishi looked at him, it made him feel happy, happy as he had never before been. Shunahshepa's heart went out in deep sympathy to this Rishi, for his eyes were full of such anguish. What could he do to make the Rishi happy? But who was he, so majestic yet so affectionate ?

As he passed that Rishi, Shunahshepa could restrain himself no more. He broke away from the disciples who surrounded him and going a step forward, prostrated himself before this Rishi. At this breach of ceremonial propriety, the people who sat near the Rishi raised voices of protest. One or two armed men also stepped forward to catch hold of him.

Shunahshepa saw that the Rishi's eyes were full of anguish. He raised his hand, stopped the armed men, got up from his seat and himself lifted Shunahshepa.

"My child, the Gods will bless you," so saying, the Rishi placed his hand on Shunahshepa's head.

Why did the Rishi's voice quiver with such deep emotion? And why did he feel, when the Sage's hand touched his head, as if new life was coursing in his veins.

Yes, this must be the best of the Bharatas, Sage Vishwamitra himself; he whom his old friend, Rama, called his maternal uncle. The Rishi next to him, therefore, must be Rama's father, Jamadagni, said Shunahshepa to himself.

Shunahshepa was led by the disciples near the sacrificial post. King Harishchandra, old an shrunken, his body swollen by th curse of God Varuna, was the brought in. The cot on which h lay unconscious was placed nea the sacrificial fire. Shunahshep could see that the King could onl breathe with difficulty. He wa evidently dying.

Then the final ceremony o offering the human oblation began Ghee was lavishly poured on the fire, the flames leaped up. Sacred chants continued to be recited. Shunahshepa felt proud as he recognised among the different voices chanting, the mellifluous voice of Vishwamitra, throbbing with prayerful ecstasy.

Then the final stage came. Ajigarta, surrounded by armed men was brought by the disciples near the *vedi*. Shunahshepa looked with indifference at his father. Somehow he felt that this lean abject creature, the embodiment of the cruelty that he had suffered so long, had nothing to do with him. He now belonged to a different world where the Rishis chanted and the Gods dwelt.

There was a wicked light in the eyes of Ajigarta as they fell upon Vishwamitra now and again. Shunahshepa could not help shuddering. He knew by experience what such glances meant; Ajigarta was getting ready for some act of heartless malice.

Shunahshepa was then made to stand on the stone and tied to the sacrificial post which stood by it. Standing on the stone, Shunahshepa could look at the whole assembly. Yes, they had all gathered there to offer him to the Gods! He smiled and he saw that even the anguished eyes of Vishwamitra smiled at him in response.

Shunahshepa then looked straight before him at the gangway which divided the groups of assembled people and stretched farther away from the *mandap* and led to the straight road. There was no one on that road.

The fragrant smoke from the *vedi* was everywhere, trailing away to the heaven, paving a way for him to go and meet Lord Varuna.

Shunahshepa stood fearless and unconcerned, and he saw that Vishwamitra looked at him with admiration.

Possibly the Sage expected him to tremble with fear; anyway he did not expect him to be full of such joy.

The tempo of sacred chants rose faster. The preliminary offerings were coming to an end and Shunahshepa saw the face of Vishwamitra become stern. He was going to do something, Shunahshepa knew; what had the sage decided to do? Why did he look so determined?

Shunahshepa did not know what was passing in Vishwamitra's mind: He could scarcely imagine that the sage had decided to put his resolve into action, would save Ugra's son and his. He would not let a human being be sacrificed even if he had to defy the Gods; and God Varuna did not cure Harishchandra. He would invite ignominy and disgrace upon himself and die for his own Truth.

As the sacred chants were nearing their end, Shunahshepa became impatient to go and meet Lord Varuna. His eyes looked straight towards the path which extended before him and over which the smoke was winding its way to the skies. Yes, this was the sacred way by which he would go and meet Lord Varuna. But when would the God come? When? Oh, when? "Come, Lord Varuna! Come, come soon."

Shunahshepa felt that he was floating as if in a dream; that the trail of smoke was like the River Saraswati, but flowing, flowing onwards to the sky. A moment ago the road was empty. But now, the Gods were coming... One, two... three..., armed with bows and arrows, riding white horses. Sure, they were coming to him, for him. And the one in the middle, yes, he knew him well.. He was radiant, handsome beyond description; his eyes were lit up by a rare fire. Was he God Varuna himself? But where had he seen those eyes which flashed like lightning? Yes, yes, he remembered it now as the rider jumped down from his horse. Was this rider, Rama, the son of Jamadagni, the beloved friend whose memory he had cherished for years with affectionate veneration? Or was he the mighty Varuna himself?

Suddenly, the chants ceased. The Gods came near. Something happened to Shunahshepa. All that had weighed him down all these years broke into bits. Yes, Lord Varuna has now come to receive him. What joy! Suddenly, he felt borne on the wings of a mighty inspiration. He felt his heart bursting with a wild joyous effort......and divinely luminous *mantras* stood before his eyes.

As the chants of the Rishis ended, those *mantras* issued out of his throat effortlessly. Shunahshepa was surprised that they came out of his own mouth, in a melodious voice, in perfect harmony, in accents of beauty.

The whole assembly looked at him, amazed, open-mouthed. Everyone had thought that he was an illiterate son of the wicked Ajigarta, but now he was reciting glorious chants as had never before been heard in Sapta Sindhu. The thrilling voice, so sweet, quivering with such impassioned strength, like unto the voice of Gods, rose higher and higher in moving rhythm.

As his chants rose high, Shunahshepa saw his God coming towards him. He was now worshipping the God, not by libations as others did, but by pouring out all the undying aspirations of his soul as the final offering of his life.

The assembly listened with bated breath. Who was this boy whose chants were more stirring than those of the greatest Rishi of Sapta Sindhu?

At the moment, Shunahshepa's eyes saw none else but the young Varuna, who, he thought, was coming near him. Yes, he was Lord Varuna, the young God, who had now come near the *vedi*.

Shunahshepa jumped as his last chant came to a vibrating end. "Lord, I am coming, I am coming, I am coming."

As he jumped in ecstatic delight, the bonds which tied him to the sacrificial post broke: the upper one, the middle one and the lower one.* The next moment, he fell from the stone on which he was standing unconscious on the ground.

Vishwamitra rushed forward to lift him up. "My son, my son, my son," the Sage said in a voice overpowered by emotion. All the Rishis stood up. The assembly was on its feet, in wild disorder.

Vishwamitra lifted Shunahshepa in his arms. As the boy was lifted, King Harishchandra opened his eyes; looked around to find out where he was, and a smile was on his lips. For the first time in many days he muttered "Oh God!"

Lord Varuna had forgiven him and let him live.

[*To be continued*]

*** This forms the subject of a Rig Vedic hymn.**

Immortal India —69

J.H.DAVE

PATAN

PATAN in north Gujarat is situated in 23°51′ north and 72° 10′ east on the Mehsana line. Modern Patan is on the south bank of river Saraswati. Old Patan which was known as Anhilvad or Anhilpur Patan or Naharwad is located in the west of the modern town of Patan. Old remnants of the ancient city are found here in an area covering about five miles. In *Kumarpala Rasa* it has been stated that the circumference of Anhilvad was 12 *gau*.

This Patan was founded by Vanaraja Chavda in Samvat year 802 (745 A.D.). This date is supported by the *Prabandhachintamani* of Merutunga, composed in Samvat year 1361 at Vadhvan. This work has been mainly relied upon by Col. Forbes in his *Rasmala* and also in the Bombay Gazetteer, Part I. *Vicharasreni* attributed to the same author Merutunga gives the date of Samvat year 821 (764 A.D.) as the date of the foundation of Patan. According to *Prabandhachintamani* the day of foundation was Monday, Vaisakha Sukla 2nd; while *Dharmaranya* mentions it as Saturday, Ashadha Sukla 3rd. Some scholars have reconcilled both these dates by stating that the ceremony commenced in Vaisakha and continued for a period of two months till Ashadha. Even though Patan was established by Vanaraja, it became really independent and prosperous only during the reign of Chaulukyas whose dynasty started from Mulraja.

Before Patan became the capital of the Chavdas, Panchasar had been their capital. In Samvat year 752 Bhuvad of Kalyanakataka or Kanyakubja attacked and destroyed Panchasar. Jaysikhari was killed but his queen Rupasundari was safely taken away out by her brother Surapal. She gave birth to a posthumous son in the forest who subsequently became known as Vanaraja. He was brought up by his maternal uncle and regained the lost kingdom of his father. Anhil was a *Bharvad* or Shepherd companion of Vanaraja. The Chavdas do not figure very prominently in the Prabandha literature and it appears that they had only a small principality in north Gujarat and perhaps they were the vassals of the Gujara Pratiharas of Kanauj.

Mulraja was the sister's son of the last Chavda ruler Samant singh. He was a very brave and powerful ruler. He defeated Lakha Fulani of Kutch, Graharipu of Saurashtra and Barap of Lata. He also succeeded against rulers of Chandravati and Sirohi and greatly increased the area of his kingdom. He invited brahmins from Uttarapatha and got them established in Gujarat. Mulraja was succeeded by Chamunda, Vallabha and Durlabha. Chamunda fought with Sindhuraja, Vallabha with Malwa and Durlabha with Lata. Durlabha was succeeded by Bhimdeva I. In his time Mahmood of Gazni attacked Somnath. But the disturbances created by Mahomood were shortlived. Bhimdeva once again re-established himself and increased the power of Patan. He established friendly relations with Nadaul, defeated rulers of Sindh and Malwa and made Dhandhuka, ruler of Chandravati, his vassal. Bhimdeva was succeeded by Karnadeva.

He annexed Lata and assumed the title of Trailokyamalla. He also established the city of Karnavati and constructed a magnificent palace known as Karnameruprasada in Patan. Karnadeva was married to Minal Devi or Mayanalla. At the time of his death, his son Siddharaja was a child and Minal Devi carried on the administration with the help of able ministers like Munjal, Santu, Udayan and others. Siddharaja Jayasinha became ruler on Pausha Krishna 3rd, Samvat year 1150. He was the first Chakravarti ruler of the Chaulukya dynasty and ruled for a long period of 50 years. He was styled as Maharajadhiraja Paramesvara and Tribhuvanaganda. He defeated Khenagar of Saurashtra and also Barbaraka and assumed the title of Barbaraka-Jishnu and Siddhachakravarti, thus advertising his conquest of Barbaraka. In his regime a great debate was held between the Swetambara Sadhu Devasuri and the Digambara Sadhu Kumudachandra. This incident is depicted in the drama called "Mudita Kumudachandra." In the Bhinnamala inscription of 1030 A. D. Jayasinha is styled as Siddharaja. In 1035 A. D. he annexed Malva. The Ujjayini inscription of 1038 A.D. describes Malva as his Avanti Mandala which was ruled by Nagar Mahadev who was the son of Mahattama Dadaka. Gujarat and Patan were at the top of their glory during Jayasinha's reign. His kingdom included Gujarat, Kutch, Saurashtra, Malva, parts of Rajasthan including Chitod and Sambhar; also Chandravati. Dabhoi etc. In 1140 A.D. he conquered Sindhuraja. At that time Patan, Siddhapur, Cambay, Karnavati, Vadnagar, Vadhvan ec. were very prosperous cities. He died in 1143 A.D. He was very ambitious and brave and a great paron of learning. Hemachandracharya flourished in his regime. He composed *Siddhahemachandra* and numerous other works on different sastras. Siddharaja got constructed the famous Sahasralinga Lake in Patan. It was built after the conquest of Malva by Siddharaja—perhaps in 1140 A.D. Tradition says that after the lake was dug, the water in the lake got dried up on account of the curse of Jasma Odan. She was a very beautiful woman of Od Tribe and Siddharaja wanted to marry her. As she refused him, the Emperor killed in anger numerous people of the Od tribe. Jasma became Sati and got herself burnt. But she cursed Siddharaja that the latter would have no child. Another version says that the water of lake Sahasralinga got dried up because of her curse. To see the lake once again full of water, a remedy was suggested, viz. that one man should sacrifice his life in the lake. A man belonging to the Dhed community, by name Maya, voluntarily came forward to sacrifice his life and it is said that after his sacrifice the lake was once again full of water. This lake was situated in the centre of the city. The Archaeological Department of the Baroda Government had carried on extensive excavations. It was surrounded by 1000 Siva temples. Siddharaja was a staunch Saivite. Apart from Siva temples, there were temples of the ten Avataras of Vishnu, 108 temples of the Goddess, also temples of Siddhivinayaka, Mahasena, Nakulisa, Sun, Bhairava and other dieties. There were numerous ghats and Pathasalas on the bank of this lake. Hemachandracharya describes Patan of the days of Siddharaja as the *swastika* of the earth, the home of Dharma, the abode of justice and eternally prosperous. Siddharaja was succeeded by Kumarapala, the grandson of Kshemaraja. He ruled for 29 years and Patan was equally powerful and prosperous in his regime also. Even though a Saivite, Kumarapala announced *Amari* in his kingdom. Prosperity of Patan declined thereafter until it was once again revived by Vastupal and Tejpal, the ministers of Viradhavala.

In Kumarapala Rasa of Rishabhadasa a detailed description of Patan is given. It had 84 chowks and 84 bazars. It had a mint for gold and silver coins. There were different localities for different guilds. It was an All-India centre of trade for numerous commodities, particularly precious articles. There was a large number of Jain temples also. The lake of Sahasralinga had the famous temple of Sahasralinga Mahdeva on its bank. It was also a place of enjoyment for the citizens. There were constant and learned discussions and discourses on different sastras. Patan was called the ocean of men as its population was very large. There were numerous elephants with bells tied to them; and the merchants were very wealthy and competent. Even Muslim Historians have admitted the greatness, magnificence and the immense prosperity of Patan.

From the time of Chaulukyas right up to the fourteenth century A.D. Patan was also a great centre of Sanskrit learning. Hemachandracharya himself had several very learned disciples, including the great dramatist Ramachandra, Gunachandra, Mahendra-suri, Vardhamanagani, Devachandra, Udayachandra, Yasaschandra and Balachandra. Similarly Somaprabha, the blind poet Sripala, Vyasa, Vagbhata, poet Someshvara, Subhata, Harihara, Pandit Nanaka, Arisingh, Amarchandra, Vastupal and numerous others have composed learned works and treatises in Sanskrit.

In Samvat year 1360, Karnadeva, the last Rajput ruler of Gujarat was defeated by Alaf Khan, the general of Alauddin Khilji. Patan became the target of their iconoclastic fury. Most of the majestic palaces and temples were destroyed. Gujarat became part of the Muslim Empire. After Samvat year 1360, Gujarat was part of the Delhi Sultanate for a period of about 100 years. Thereafter, the Muslim Subas of Gujarat became independant. In 1411 A.D. Ahmed Shah established his capital at Ahmedabad and Patan lost its importance. In Samvat year 1820 Damaji Rao Gaekwad defeated the last Babi ruler Javamarda Khan and took possession of Patan. After the merger, it became part of the Indian republic.

From among the old remnants of patan we find only the ruins of the *Ranivav* constructed by Udayamati, Queen of Bhimadeva I and mother of Karnadeva I. It is stated by Merutunga that this Vav was even better than the Sahasralinga Lake. The stones of this *Vav* were dug out and utilised for constructing a well in the city as also for constructing the Vav of Bahadur Shah. The Sahasralinga Lake was constructed by Siddharaja, as stated above; and after the excavation carried on by the Baroda Government we find the remnants of this lake in the north-west of the modern town of Patan. Some part of the old fort constructed by Siddharaja is also visible behind the Kalika temple. A part of the Kirti stambha constructed by Siddharaja to celebrate his victory over Malva has been identified in the wall of a small Siva temple of Vijal Kuva. But a number of famous structures like the Tripurusha-Prasada of Mularaja, Dhavalagriha and Durlabhasarovara of Durlabhadeva, temple of Bhimeshvara Mahadeva constructed by Bhimadeva I, Karnameru—Prasada of Karnadeva, Kumaravihara of Kumarapala and numerous other places, temples etc. of artistic beauty have been completely destroyed. Stones of old ruins of archaelogical importance were utilised in building parts of Ahmedabad and modern Patan.

But in spite of this destruction on a wide scale, Patan's Bhandars of manuscripts are comparatively very well preserved. They have not only preserved the Jain religious literature but also the non-Jain literature in Sanskrit and Prakrit, on a large variety of subjects. They also contain numerous manuscripts on Abhabhramsa and old Gujarati. The palm leaf and paper manuscripts also contain excellent paintings. Some of these manuscripts have been printed by the Baroda Government under the Gaekwad Oriental Series and the Descriptive Catalogues of these manuscripts have also been published. In the Hemachandracharya Jnana Mandir, manuscripts from several Bhandars have been collected at one place. In April 1939, the Gujarati Sahitya Parishad held a special session at Patan under the Chairmanship of Sri K. M. Munshi to celebrate the Haima Sarasvata Satra when Sri Hemachandra Jnana Mandir was declared upon.

Hemachandracharya had described the citizens of Patan as foremost in valour, sastric learning, self-control, concentration, truth, six systems of Indian philosophy and the six angas of Vedas.

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> ...The Vedic religion which was universal was transformed into a national religion, called Hinduism now-a-days....Hinduism has honoured all spiritually great men, irrespective of sectarian affiliations....To be nearer God, according to Hinduism, is to love the world and one's fellow-beings more and more....

HINDUISM

●

Abinash Chandra Bose

●

HINDUISM is at least some four thousand years old (some consider it very much older). If we were to imagine the history of the religion to cover 4,000 pages, we would find that at whatever page we opened it we would come across something typical of the religion. We may read the book from the beginning to the end or from the end to the beginning. We may start with our own age and go backwards. Our study of Mahatma Gandhi will introduce us to that of Lord Buddha; we may read Tagore and then turn back to the Vedic sages; read Sri Aurobindo and then go back to the yogis of old; read Swami Vivekananda and then follow in the footsteps of Sri Sankaracharya. Sri Ramakrisha will lead us back to the Gurus of old; his wife, Saradamanidevi, will help us to understand Lopamudra, wife of Agastya, and also to realise the holy tenderness with which a Guru's wife mothered his pupils.

Going to the beginnings, we have to start with the Vedas. They lay down certain fundamental principles which have guided the religion through the ages. One of them is a metaphysical principle, that the Divinity is one Eternal Being, described as *Aksharam,* the eternal, *ekam*, the One, *Tat Sat,* That (Ultimate) Reality (all in the neuter), *Purusha* (the Supreme Person), *Atman* and so on. The *Atharva Veda* speaks of the Atman as living within the lotus (*pundarika*) that is the nine-portalled body of man. Religion, according to this view, is the flowering of this lotus sending forth the divine fragrance around, which is virtue or piety. (The lotus symbol has been used in Buddhism too).

Secondly, there is the ethical principle, denoted by the term *dharma,* which has been universally accepted by almost every sect, Vedic or partially anti-Vedic. The *Atharva Veda* speaks of the earth as being upheld by *dharman* (an older form of the word, *dharma*) and in the same hymn speaks of six things that uphold the earth —which means that these six make *dharman.* They are Truth (*Satya*), Eternal Law or Order (*Rita*), Consecration (*Diksha*), Austerity (*Tapah*), Prayer (*Brahman*) and Ritual (*Yajna*). It is significant that the Veda places truth first and ritual last. Every age has proclaimed the supremacy of truth; the realisation of truth and not belief in articles of faith has been the aim of religion in India. Take a Vedic instance. The Rishi of the *Yajurveda* who reproduces the Purusha hymn from the *Rigveda,* says at the bottom: "I have known the great Purusha, who is of the colour of the sun beyond darkness." This "I have known" (*vedaham*) makes the highest religion in India, the religion of realisation of the Ultimate Truth.

Rita implies the immutable moral law within which life of the higher type is to be lived. It requires initiation (*Diksha*) into the higher life by the teacher (*Acharya*) and a second birth on the spiritual plane, and the practice of Brahmacharya — a systematic course of education and character-building with special emphasis on the sublimation of the sex-impulse. This physical, intellectual and spiritual education is meant by the Veda for both the sexes. The practice of Brahmacharya led to a high respect for womanhood. There arose women poets and sages in the Vedic times. The loss of some of the finer social virtues in after ages was to some extent due to the seclusion of the woman and lowering of her status.

The second stage of life—that of the householder (*Grihasta*)—was held to be as noble as the first and was also described as an *ashrama,* life of self-dedication, to be lived according to *Rita.* The Veda has the highest respect for the married woman too; it compares her purity to that of the Deity. (The Deity, says the *Rigveda* is pure "like the spotless wife loved by her husband"—*anavadya patijushteva nari*). The Vedic ideal is for a monogamous marriage.

Thirdly, there is the aesthetic principle in the Vedic religion and in its later developments. The Veda, besides its mystical approach to the Ultimate Reality, contemplates the Divine in the beauty and glory of the universe (Vibhuti-yoga). In later ages the Vedic sense of universal glory was supplemented, in a very interesting way, by the discovery of the beauty and glory of India as a geographical unit. The snow-clad Himalayas, the great rivers of India, the glorious sea-side and many other beauty-spots in the country came to be held as sacred and associated with religion. Thus the Vedic religion which was universal was transformed into a national religion, called Hinduism now-a-days, in which the beautiful land of India came to be regarded as holy. Indian history came to be associated with her geography and incorporated with the national religion, her great heroes and sages being deified and worshipped and made synonymous with divine names. Thus Rama and Krishna and others were held as divine incarnations.

The Veda contemplates a society of four occupational groups *(varnas)* of whom the Brahmana and Kshatriya were specially in charge of the spiritual and secular interests, respectively. In its nationalised form Hindu society became a federation of different cultural and racial groups inhabiting the land and the caste system replaced the universal idea of *varna* or occupational division. This system hardened with the times, especially in the absence of comprehensive national governments, though it offered strong resistance to foreign impact, even in the worst of times.

Out of the Vedic religion there also grew a world religion of the missionary type — Buddhism — which spread over the whole of Asia and abroad and offered some of the finest Aryan ideals to the Mongolian and other races. Quite characteristically the national religion accepted Buddha as a divine incarnation and absorbed Indian Buddhism into the national creed.

The mode of religious expression and worship in India has been almost unlimited in its variety. The Vedic ritual was held in the open air, with poetry and music as aids. Later on, architecture, sculpture, painting, and even dancing came to be associated with worship.

The qualitative view of human nature, referred to in the Veda and explained in detail in later literature, offered a scientific system of assessing religious development. Man was found to live on the three planes; at the lowest that of *tamas* or darkness and inertia, in the middle, that of *rajas*, energy and sickly excitement, and at the top, that of *sattwa*, light and health. Some can proceed even beyond these three stages to a plane of absolute values. One's concept of life and religion is related to the stage in which one lives. For example, as the *Bhagavad Gita* says, God to the man of *tamas*, is a ghost or evil spirit, to the man of *rajas* is a monster, and to the man of *sattwa* a Being of light (Deva). To a man beyond the three qualities, He is eternal and attributeless. Religion, from this point of view, becomes a process of education of the individual in spiritual development. Mere conformity to creed is of little consequence. For instance, there is little comfort in the fact that a man in the state of *tamas* or *rajas* believes in one God, for his God will be an evil spirit or a monster, and his faith that God is on his side, can do him or the world little good.

The qualitative view of religious development leaves no scope for the conflict of creeds; it carries a challenge to all to produce the right type. Hinduism has honoured all spiritually great men, irrespective of sectarian affiliations. It has also treated the different sects and creeds with courtesy. Concrete examples of this liberalism and toleration are found in the existence of Hindu, Buddhist and Jain cave temples in an unbroken line at Ellora, and of Hindu and Jain temples side by side in Khajuraho. The three rival sects of Hinduism attached to Brahma, Vishnu and Siva, respectively, are found to exist in harmony in Onkar Mandhata on the Narmada, where the sacred town is divided into three wards —Brahmapuri, Vishnupuri and Sivapuri—each having its ow temples. This religious toleratio and courtesy have been extende to members of other religiou groups too, as for example, Je and Parsee immigrants in earl times and to Muslim and Christia neighbours in the middle an modern ages.

To be nearer God, according t Hinduism, is to love the world an one's fellow-beings more an more; a truth that a Vedic sage called Vena (the loving one) declared as a revelation:

> Vena saw that mysterious
> Being
> in whom the universe finds
> one home.
>
> —*Yajurveda, V. S.*

Hinduism has aimed at rousin what is noble and divine in ma and making him live in terms o the highest values. As this essential point was hardly ever forgotten, this religion has always displayed a wonderful vitality.

Hinduism developed from the first a wide tolerance. Hindus do not proselytize; they do not lay exclusive claims to salvation, and they do not believe that God will be pleased by the wholesome slaughter of those of His creatures whose beliefs are mistaken. As a result, Hinduism has been far less degraded than most religions by the anomaly of creed wars.

—C. E. M. Joad

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QUESTION BOX

ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has kindl agreed to answer in these columns que tions from readers of Bhavan's Journal o topics falling within the scope of th Journal.

210

Sri K. Shivamurty, Tandur.

Q: *Where is God? Is God present in this world or not?*

A: Seek and you shall find Him. If you accept my advice, sit down alone, morning and evening, by yourself, quietly every day; try to forget your egotism, surrender yourself to Him in all humility, may be for a minute, and pray for His grace. Get into this habit and you will soon find whether He is present or not.

211

Sri V. Haranadha Sastry, Eluru (Andhra).

Q: *What are the chief characteristic differences between "Jeevatma" and "Paramatma"?*

A: Why not refer to some book on Hindu Philosophy, for instance, *Hinduism Through the Ages,* published in the Book University Series of the Bhavan?

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Sri T. S. Vaidianathan, Nagpur

Q: *What is the real purpose the "human existence" in th world?*

A: The real purpose of huma existence is to emerge fro the life of the senses into th life of the Spirit, i.e. to dev lop and stabilise the Fund mental Aspirations, to see th they permeate and transfor our mental content.

213

Sri V. Narhar Rao, Hyderabad

Q: *Would it be possible to im gine what shape man will a sume in the long run? Woul there be a time when man such will become extinct?*

A: Many authors have speculate as to what would be the f ture shape of man. I hav not speculated on that pro lem so far.

Man will be extinct som day when the earth loses it present climate. But that will be many millions of years hereafter, and we need not worry about the time.

214

Sri Yoginder Bimal, Hoshiarpur.

Q: *When does a man forget humanity?*

A: Generally a man forgets humanity all the time, unless he is able to control his anger and fear and his blind attachment to things which are vulgar, trivial, wasteful and immoral.

215

Sri C. P. Kuntasingri Govda, Krishnarajanagar.

Q: *Can humanity hope for a little happiness in future?*

A: Why a little? Humanity, if it forswears the lower instincts of man, can have all the happiness. Man should perform his own duty to perfection; that duty must be prescribed by one's innate temperament; and the perfection of one's actions can only be attained by becoming an instrument of God. This is the only way to gain happiness.

216

Sri S. M. Ashok, P. O. Shivpura.

Q: *What sort of flower does your honour like much? Why?*

A: I like the lotus and the rose equally, for they are both beautiful. You cannot reduce beauty to statistical analysis.

217

Sri R. N. Amingad, Hyderabad.

Q: *Who is the "Suthradhara" of Mahabharata?—Sri Krishna or Shakuni?*

A: Of course, Sri Krishna.

218

Sri D. Thirumala Rao, Bangalore.

Q: *Why you are not publishing the articles and speeches of the R. S. S. leader who always deals with Indian Culture and tradition?*

A: In the region of Indian Culture, for which the Bhavan stands, there are no political barriers; nor is the selection of articles made on the basis of political views. If the Editor finds a passage worth reproducing, he selects it from whatever source he can find it.

219

Sri D. Babu Rao, Hyderabad.

Q: *What is your opinion about introducing Sanskrit as a compulsory subject in schools and colleges?*

A: If Indian unity and culture have to be preserved, Sanskrit must be made compulsory in secondary and higher education.

220

Sri B. M. Chandriah, Tumkur.

Q: *I have seen almost in every crowd people saying "Bharat-Mata-ki-Jai." Who is this Bharat Mata?*

A: Have you been in India all these days without knowing who is "Bharat Mata"? Are you so impervious to the atmosphere of the day that you have never shouted "Bharat-Mata-ki-Jai" or never felt exultant when some one shouted it? I do not think so; you are doing injustice to yourself.

221

Sri K. Ranga, Hanamkonda.

Q: *Explain in brief the position of India in world affairs.*

A: Will you please look up my Kulapati's Letter No. 110 in the issue of the Bhavan's Journal dated September 23, 1956.

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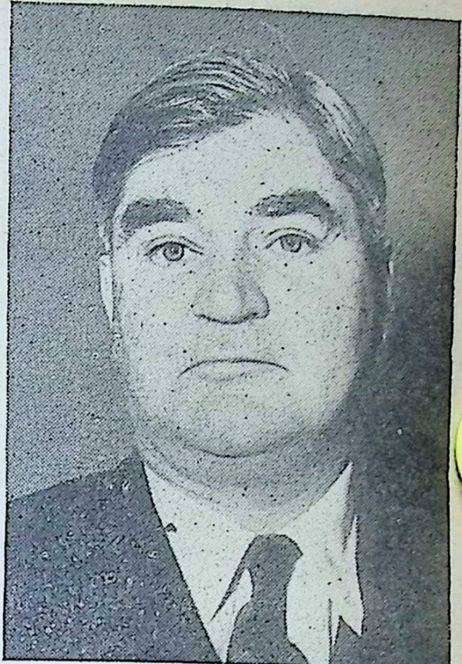
Our Fortnightly Profile—69

Aneurin Bevan



PRESENTLY sojourning in India, at the invitation of Prime Minister Jawaharlal Nehru, is the Rt. Hon'ble Aneurin Bevan, the stormiest and most controversial British politician of our age.

Born in 1897, the son of David and Phoebe, Nyrin (Nye) Bevan was one of the thirteen children of whom five died. His mother brought up the rest and cared for two invalid relations on the wage of her miner husband, in the four-roomed house with sanded floor and no bath-room at 22 Charles Street, Tredegar in Monmouthshire.

Bevan had his early education at Sirhowy Council School. As a pupil he was said to be in mortal fear of his school teacher Mr. Orchard. The son of a coal miner, he left school at the age of 13 and joined his brother Billie in the pits as a collier's help.

Though bright and healthy, Beven developed a bad stammer in his childhood. Indeed one can still notice traces of it even now, when he is tired or excited. Because of his stammer in his early days, he would go off to the Working Men's Library and sit quietly in a corner reading. At the lodge meetings of his local Miners' Union he would sit quietly listening. At streetcorner meetings he would hover on the fringe of the crowds, unable and diffident to take part. Under the guidance of Charles Bowditch (known as Pickwick) librarian of the Working Men's Library he had moved from Rider Haggard to Karl Marx. In those days, at home in his room he learnt long passages of Shakespeare by heart saying them out aloud till he had mastered the words. He began to overcome his fears. He slowly began to interject at streetcorner meetings.

In 1916, when he was only 19, he was elected Chairman of the Miners' Lodge. In 1921 he headed the demonstrations of the unemployed seeking assistance from the local Poor Law Authorities.

Bevan's interest and energies spread themselves widely. He went to London to continue his studies at the Central Labour College. In 1926 in Britain's General Strike he became a Miners' Dispute Agent. In 1927 He was elected to the Tredegar Urban District Council; he became Monmouthshire Counciller in 1928. In 1929, still only 31, with the assistance of his friend Archie Lush he contested the Parliamentary seat for Ebbw Vale Division of Monmouthshire and won it with a majority of 11,000, gaining about two-thirds of the votes cast. Since then, irrespective of the political fortunes of the party he belonged, Bevan has been continuously re-elected to the Parliament but held no office until the post-war General Election of 1945 when Attlee made him Minister for Health in his Cabinet.

In Parliament his steadfast tactic has always been to attack none but the most formidable, his first major skirmish being against none other than the veteran Lloyd George in a Coal debate. Recording his impressions at the time, W. J. Brown noted "while Bevan was speaking, I think Lloyd George saw a ghost—the ghost of his own youth."

Coming from two extreme corners of British social life, devot to the two most contrasting sets social values and ideas Bevan a Churchill have often clashed v lently on the floor of the House Commons. Even in the da days of the last war when Ch chill was the national hero a was literally being worshipped almost the entire British natio Bevan had the courage or tem rity if you please—to condemn t Prime Minister for his conduct war. In the middle of 1942, Beva bitterly attacked Churchill for h "parading around in rediculo uniforms", when he was "the ci lian head of a civilian gover ment". He also characterised " Prime Minister's continuance office is a major national disaste Churchill quipped back " Hon'ble gentleman is a mercha of discourtesy". In private, Bev was reported to have had the l say: "better than being a who saler of disaster." Again December 1943, when Church was making a stirring, ferv appeal for national unity, Bev solemnly condemned that the lied High Command was " proaching the problem of atta ing Italy like an old man proaching an young bride—f cinating, sluggish and appreh sive." Frequently Churchill complained and given v publicly to his resentment Bevan's "carefully aimed and c culated hostility". Once Church branded Bevan "a squalid n sense."

In giving expression to his an- pathy to Churchill and the Tory arty, Bevan has seldom shown estraint. In his first book "Why ot trust the Tories", Bevan attacked Churchill as "one of the hief architects of our misery." n 1947, according to his biogra- her Vincent Brome, Bevan sum- ned up the octogenerian Churchill s "a man suffering from pertrified dolescence, an extrovert, picture hinker. He has intelligence but o intellect.... He has really the lues of a boy of seventeen to ghteen but he makes them sound ke mature judgements by sophis- cated speech." In 1948 speaking t Manchester, as Minister for ealth, Bevan raised a country- ide uproar by describing the ory Party as "something lower han vermin". Churchill vehe- nently retorted with a bitter ersonal attack, "He (Bevan) has hosen... to speak of half the ritish nation as lower than ver- nin. We speak of the Minister of ealth, but ought we not rather y the Minister of Diseases; for s not morbid hatred a form of nental disease?" Young Tories et up "Vermin clubs" all over ngland; the words "Vermin Villa; he home of a loud-mouthed rat" ere found one fine morning nscribed on the doors of Bevan's ouse.

Bevan's clashes were not only ith the Tory Party and its stal- arts. Several times he has clash- with the Speaker of the House Commons, and once, for sticking stubbornly to an objectionable adjective, he was suspended for several months from the House. In 1939, along with Sir Stafford Cripps, he was expelled from the Labour Party for joining the Popular Front movement. Within the Labour Party, his bitterest enemy has been Morrison—as any one responsible for party discipline would have been. He has also quarrelled with Bevin, Cripps, Dalton and Attlee and at times with the entire Labour Party Leadership.

As Minister of Health, he had given Britain, in the face of stubborn opposition from the British Medical Association, its first free national health services, bringing the benefit of medical science for the first time to the doors of thousands of poor families. Rumour has it that, in 1951, at a cabinet meeting when the Labour ministers were weighing the pros and cons of a proposal to effect a cut in the health service charges, Bevan exploded, "I am worth more than 25 million pounds a year to the Labour Party".

Nye Bevan is happily married, since 1934, to Miss Jennie Lee, a miner's daughter, who had sat in Parliament for N. Lanark from 1929-31 and again for Cannock from 1951-55. She is a director and member of the editorial board of Bevan's well-known weekly independent, socialist "Tribune."

Unlike the general run of politicians, to Bevan politics is not an all engrossing occupation. He

(*Continued on page 64*)

Hugo Gabriel-Freeman

It is a moving fact that we owe one of the most miraculous remedies in the history of medicine to the greatness of a woman's heart, which overcame hatred with love. . . .

The Dramatic Story of the Discovery of QUININE

THREE HUNDRED years ago the drug quinine was brought to Europe—one of the most important remedies that became known in the history of medicine. For some time it was known under the name of "Jesuit powder"; for we owe this miraculous remedy, which is used in combating of intermittent fever, to the Jesuit padre Barnabe del Cobo. Only much later, in the course of centuries, the drug became familiar by the name of quinine, from the quinine or Peruvian tree, from whose bark it is gained.

However, the Jesuit padre was not the real discoverer of the quinine. A chain of circumstances—in their dramatic power and moving romance they would be incomparable as a plot for a great tragedy—brought it to the knowledge of Europe.

For a long time the Jesuit priest had stayed in the centre of the Inca-culture, Peru, which we even today admire in its ruins. At t time he was in Peru, however, longer the sons of the Incas we the rulers of the land, but t Spanish viceroy held sway Lima, the capital of Peru. Hatr in their hearts, the descendan of the Inca-rulers had to subm to the Spanish yoke witnessi from the few estates near Lim where they had fled, how the c ture of their people was destroy by the invaders. It was obvio that the Incas, under such c cumstances, felt little love for t Spaniards.

How great, how truly infini this hatred of the Incas was, t came clear when intermitte fever broke out in Lima. Th fever was particularly dangero to Europeans since they, quite contrast to the Incas, never h gone through this experience an therefore, were without resistan or immunity to this dreaded di ease. Many Spaniards were kille and the plague spread rapidly among them. Finally it reached the royal palace: The wife of the viceroy was stricken by it, and indeed so violently that the Spanish doctors abandoned hope after two days. There seemed to be only one chance left.

Mysterious rumours were whispered among the people that the prince Garcilasso, a descendant of the ancient Inca-rulers and known for his hatred of the Spaniards, possessed a remedy which had an unfailing effect on the disease. But it was also known that he did everything in his power to keep the blessings of this miraculous drug from the Spaniards. Many members of his own people he had however saved from certain death.

The viceroy who had heard about these rumours, in his despair decided to go personally to the home of his arch-enemy although the Spanish physicians advised against it. Arriving at Garcilasso's home, he painted to the latter a vivid picture of the suffering of his wife and stated that she was condemned to death unless Garcilasso would agree to administer this drug also to her. Imploringly he besought the Inca-prince to save her—in vain. Icy and silent, Garcilasso enjoyed the despair of his enemy. Then he remarked in cold mockery that the Spaniards who had revealed such skill in depriving the unfortunate Indians of their gold and treasures, would certainly also be able to overcome this illness. He wouldn't know of any such drug. The viceroy fell on his knees—in vain. Garcilasso remained adamant. Without hope, the viceroy returned to his palace.

He did not know that Zuma, Garcilasso's daughter, who loved the viceroy, had secretly listened to his conversation with the Inca-prince. Her gentle heart was unable to withstand the fervent supplications of the viceroy. Round midnight a woman, deeply veiled, knocked at the palace door. She gave the Spanish physicians a powder for the dying wife of the viceroy. The drug was administered. After a short time the fever subsided and the wife of the viceroy was saved.

But Zuma had to pay with her life for her noble deed. For when she returned from the royal palace, a few natives ambushed her, stabbing her to death. Although the viceroy immediately ordered a thorough investigation, the murderers were never found. The rumour spread that it was Garcilasso himself who had ordered the murder of his daughter. Stronger than the love for his own daughter was his hatred for the Spaniards.

While the Inca-princess was buried with great ceremony, the Jesuit padre, Barnabe del Cobo, a scientist in the suite of the viceroy, took the residue of the miraculous powder brought to the palace by Zuma and analyzed it. It so happened that during the time of the tragedy he had been engaged in a study of the growth of the Quinine tree. He immediately recognized the bitter taste of the powder, and therefore was able to trace it as a powder taken from the bark of the Quinine tree. He prepared at once larger quantities of it and tested it on fever patients. Again and again its effect was unfailing!

A few years later he returned to Spain taking the powder with him. In rapid succession doctors all over the world became familiar with it and employed it successfully in innumerable cases.

During the 300 years of its application, many improvements in th process of quinine production hav been achieved. To-day it is gaine from huge plantation-trees an also synthetically. But whateve progress science may have adde to its improvement: It is a moving fact that we owe one of th most miraculous remedies in th history of medicine to the greatness of a woman's heart, which overcame hatred with love.

[Courtesy: *New Outlook*]

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Further information can be had from the Station Masters or from the Chief Commercial Superintendent, Southern Railway, Madras-3.

CHIEF COMMERCIAL SUPERINTENDENT

SANSKRIT LESSONS

XIII

VERBS

अट् = to wander

Present tense

अटति	= He She It } wanders	अटन्ति	= They wander
अटसि	= You wander	अटथ	= You (Pl.) wander
अटामि	= I wander	अटामः	= We wander

Future tense

अटिष्यति	= He She It } will wander	अटिष्यन्ति	= They will wander
अटिष्यसि	= You will wander	अटिष्यथ	= You (Pl.) will wander
अटिष्यामि	= I shall wander	अटिष्यामः	= We shall wander

अर्च = to pray, worship

Present tense

अर्चति	= He She It } worships	अर्चन्ति	= They worship
अर्चसि	= You worship	अर्चथ	= You (Pl.) worship
अर्चामि	= I worship	अर्चामः	= We worship

Future tense

अर्चिष्यति	= He She It } will worship	अर्चिष्यन्ति	=They will worship
अर्चिष्यसि	= You will worship	अर्चिष्यथ	= You (Pl.) will worship
अर्चिष्यामि	= I shall worship	अर्चिष्यामः	= We shall worship

खेल् = to play

Present tense

खेलति	= He She It } plays	खेलन्ति	= They play
खेलसि	= You play	खेलथ	= You (Pl.) play
खेलामि	= I play	खेलामः	= We play

Future tense

खेलिष्यति	= He She It will play	खेलिष्यन्ति	= They will play
खेलिष्यसि	= You will play	खेलिष्यथ	= You (Pl.) will play
खेलिष्यामि	= I shall play	खेलिष्यामः	= We shall play

चल् = to go, to walk

Present tense

चलति	= He She It goes	चलन्ति	= They go
चलसि	= You go	चलथ	= You (Pl.) go
चलामि	= I go	चलामः	= We go

Future tense

चलिष्यति	= He She It will go	चलिष्यन्ति	= They will go
चलिष्यसि	= You will go	चलिष्यथ	= You (Pl.) will go
चलिष्यामि	= I shall go	चलिष्यामः	= We shall go

भव् = to be, to become

Present tense

भवति	= He She It is	भवन्ति	= They are
भवसि	= You are	भवथ	= You (Pl.) are
भवामि	= I am	भवामः	= We are

Future tense

भविष्यति	= He She It will be	भविष्यन्ति	= They will be
भविष्यसि	= You will be	भविष्यथ	= You (Pl.) will be
भविष्यामि	= I shall be	भविष्यामः	= We shall be

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Serial

MYSTERY GIRL AT SWARNAPURI

PREVIOUS STORY

Not being able to fulfil the condition set by Princess Sanchivi for marrying her, Adimula, the priest's son, set out on knowing all about Swarnapuri. He met with little success. At the advice of his elders, Adimula sought the help of King Vikramaditya of Ujjain who promised to help him.

NOT being able to find a single living soul round about the forest, King Vikrama surveyed the scene with a little dismay. He subsequently started searching the area for trace of living beings. As he did so, he came across a large plain at the centre of which was a lake studded with lotus flowers. By the side of the lake was a large iron cauldron which was being heated by an oven fed by logs of wood. He went near it and found to his surprise that the cauldron contained a large quantity of clarified butter which was literally boiling.

At the sight of this, King Vikrama asked the ghoul: "How is it that at a place where there is no sign of a living soul there is this pot of ghee which is kept boiling with no one about it?"

The ghoul exercised its supernatural powers and after learning all about it, replied: "Oh King! Seven *rishis* live at this spot. They practise very rigorous *tapas*. Each day one of them, after bathing in the lake, jumps into this boiling ghee and becomes roasted. The other six *rishis* come later, spread seven leaves and call out the dead *rishi*. Due to their yogic powers, the dead *rishi* returns from the cauldron in a new body while his old body remains in the cauldron as cooked meat which all the seven *rishis* share as their daily food. They live in this manner for a long time. Just now that *rishi* whose turn it is today to fall into the cauldron has gone to take his bath in the lake."

On hearing this strange episode, King Vikrama half wondered and half admired the ways of the *rishis* and came to the conclusion that he should seek the aid of these great *rishis* in knowing all about

Swarnapuri of which even the ghoul appeared to be ignorant.

At that time he saw the *rishi* returning from the lake after his bath. He would fall into the cauldron. A brain-wave flashed through Vikrama's mind. Accordingly when the *rishi* was about to jump into the cauldron, he threw himself between him and the cauldron, and stopped him from doing so. Before the surprised *rishi* could ask him the meaning of his action, King Vikrama had jumped into the boiling ghee! The *rishi* stood petrified, apparently not knowing the next step.

In the meantime the other six *rishis* were returning to the spot after their ceremonial bath. They were surprised to see their seventh standing by the cauldron instead of being inside it, fit for their immediate food. As they were very hungry, they concluded that the other *rishi* had become a shirker. This made their eyes red with anger and as they were about to curse him, the seventh *rishi* fell at their feet and said: "Please don't curse me. I never wanted to fail in my duty. As I was about to fall into this cauldron, as usual, a young man with all the thirty-two marks of a royal personage prevented me from doing so and before I could protest, he himself jumped into the boiling pot. I could only wring my hand in anguish."

On hearing it, the six *rishis* knitted their brows and divined that the person who so daringly threw himself into the boiling ghee was no other than King Vikramaditya of Ujjain. So their lips broadened into a smile as they set about spreading leaves for sharing their wonted food.

"Vikrama!" they called, and from out of the boiling ghee rose King Vikrama in resplendent form quite unaffected by the boiling ghee.

They called Vikrama too to partake of the fried flesh of his other body. All of them ate their meal and in that contented state, the *rishis* asked Vikrama: "Vikrama, what made you fall into the boiling pot?" King Vikrama replied: "To make this body of mine to be of some little use at least to your gracious holinesses!"

The *rishis* smiled complacently and said: "If you have anything on your mind that we can confer on you, please ask."

King Vikrama asked: "May it please your holinesses to let me know all about Swarnapuri."

The *rishis* replied: "Vikrama, little do we know of that great country. But we can direct you to a colleague of ours who practises *tapas* three hundred *yojanas* from here. He will be in a position to enlighten you."

Bidding good-bye to the seven *rishis*, King Vikrama rode on the ghoul to where the eighth *rishi* was practising penance. He stood before him bowing in the twinkling of an eye.

The new *rishi* on opening his

eyes divined the newcomer as King Vikramaditya of Ujjain and after blessing him asked: "Vikrama, what brought you here?"

King Vikrama replied: "Your Holiness! I have come to your Holiness seeking knowledge of Swarnapuri!"

"Vikrama, I am sorry, I do not know anything of the great city, but I can direct you to a quarter from which you can gain knowledge of Swarnapuri."

"Please, direct me!"

"About a hundred *yojanas* to the north of this place is an island called Vincha. In that island is a giant banyan tree on whose lofty branches live the famous golden birds, rocs and other fabled birds. These birds roam about a thousand *yojanas* a day in their daily outings. So, you had better seek their aid. But I must warn you. As they are birds of prey, you must change your human form and listen to their talks for some time when you are likely to get a clue."

King Vikrama expressed his gratefulness to the new *rishi* and departed for the Vincha island on the shoulders of the ghoul.

He reached the island in a short time and with little difficulty found the giant banyan tree. On alighting at the island, he left his human body which he entrusted to the care of the ghoul and entered the body of a dead bee. With this new body he stuck a hole high on the tree where he hid himself with the intention of listening to the talks of the fabled birds.

By sunset, all the birds returned from their daily flight and settled themselves comfortably in their nests.

It was their custom to talk about their daily adventures. Accordingly, the golden birds asked the roc-couple, "Oh rocs! which part of the world did you go to in search of food today?"

The male roc replied: "We crossed the seven seas and went a three-hundred *yojanas* further when we sighted Swarnapuri."

At this, King Vikrama's heart missed a beat.

"What are the peculiarities you saw at that place?" asked the golden birds of the roc.

The male roc replied: "It is impossible to describe the great beauties of this place. But what struck us as odd was that there was not a single living being!"

Said the golden birds: "How funny! We too want to see that city. Will you take us along?"

"With pleasure," replied the roc.

It is unnecessary to add that King Vikrama danced with joy at the opportunity. He had little difficulty in finding a safe hiding place for himself in his bee-form inside the giant wings of the fabled roc. When they were asleep, he stuck himself into the body of the roc unnoticed.

At day-break, the birds started their daily amphibious flights. Followed by the golden birds and the invisible ghoul, King Vikrama bee-form flew in the direction Swarnapuri sticking comfortab- into the folds of the great wings the roc.

The entire group flew in forma- on. After crossing the seven as and the three-hundred *yoja-* as of plain, the party crossed in- the city of Swarnapuri. Greatly tracted by the luscious fruits of e city, they ate them with great lish till their bellies reaching e breaking point.

While the birds were so engaged, ikrama. the bee, disentangled mself from the folds of the roc nd entered into the core of a tree here it rested in a contemplative ood. At that time the ghoul ap- eared before it along with Vikra- a's human body. On seeing it, ing Vikrama entered his human rame, leaving the bee-frame and alked into the city.

In the meantime the birds after oking around the city returned their abode in the Vincha island.

Followed by the ghoul, King ikrama went round the city ad- iring its wonderful appearance. e mused: "I have seen many ties and towns, and even visited eaven; but nowhere have I seen uch beautiful palaces, temples, horoughfares and architectural eauties".

With the aid of the ghoul he rocured some fruits and water ith which he whetted his ap- etite.

Resuming his reconnoitring tour f the city, he came to a gorgeous uilding which was once the palace of Swarneswara. He went through the entire palace and wondered at its architectural excellence. Leaving it, he went along the streets. He saw the marvellous temples with their sky-scraping towers dedicated to Brahma, Vishnu and Siva. The crest-jewel among all of them was the temple dedicated to Lord Sundaramurti. Among the various marvels of the temple was its light which emanated solely from the very large number of gems mounted all over the place artistically. Its tower literally touched the sky. Being devout by nature, Vikrama entered the temple and went to the sanctum where he prayed before the Lord. After going round Him thrice, he walked into the thousand-pillared hall where he sat immersed in deep thought. It was about ten at night.

What was uppermost in his mind at that time was: "The city bears all the marks of great prosperity, but what it lacks is living beings. I have no doubt in my mind that it is due to some curse on the part of a great soul. What better purpose can there be in life than removing this curse! I must devote myself to that, although at the present moment, I am in the woods as to how to set about it. I trust on God."

As he sat thinking in that strain, it was cut short by a lightning flash in the sky which revealed a female form riding on a flying horse descending on the temple floor near the *dhwaja-stambha.* As he sat watching, the lady tied the horse on to the *stambha,* went into the temple-tank, bathed in it, opened a cupboard from which she took out the paraphernalia for worship. His guess was right. She performed the *puja* of the Lord in the prescribed manner after which she again mounted the steed which started taking her into various mansions and buildings in the city. Within an hour and a half, she completed the round of visits and flew back on the steed in the same manner as she came.

King Vikrama who had been the solitary, unnoticed witness of the strange lady's movements at Swarnapuri, was musing within himself : "Could she be an *apsara,* a *naga, kinnara,* or a supernatural being? Tut! What a fool have I been not to have stopped and asked her who she was."

After repenting thus for his mistake, Vikrama spent the night investigating further into the mysteries of Swarnapuri.

Beyond what he had already seen, he could not discover anything new of value. At daybreak he was a sadder but not a wiser man.

Finding that the birds which had carried him to the strange place had flown back, Vikrama availed himself of the shoulders of the ever-ready ghoul which were for him. The pair made straight for Adimula's house at Pratishtha. The brahmin, on seeking King Vikrama back, blessed him gr fully.

"I have good news for y said King Vikrama.

Adimula stood to attention w King Vikrama said: "Adim you may go straight to the pa and ring the announcing bell. will be conducted to King S guna's presence. Go there and him that you know all ab Swarnapuri." And King Vikra told him all that he saw at Swar puri—how its gorgeous pala and temples were without a sin living being and how a princ comes there every night on divine steed and propitiates L Sundaramurti, etc.

In a greatly delighted mood A mula dressed himself suitably the occasion and rang the pal bell. The servants of the pal who came out were sceptical the same lad had once bef proved a fake suitor to the ha of the princess and consequen had to be driven out uncerem niously. They were about to b him hand and foot and cons him to the lunatic asylum wh some elders of the city interven and said: "This man had been road recently and has, therefo possibly seen Swarnapuri. W not give him a chance to acq himself?"

The sepoys thought there mi be some truth in what the eld said, so they untied the ch round him and conducted him the presence of Princess Sanch who, on seeing him, smiled antly thinking it might be nother hoax.

She asked, "I hope you have nother yarn now to tell me as you id previously?"

"No, madam," replied Adimula nd continued, "I have authentic ews now. I have been abroad or quite a long time exploring all ountries one of which was Swarapuri and I speak now with firstand knowledge!"

"I am very glad to hear that," eplied Sanchivi. "Do tell me of hat you saw."

"Listen," said Adimula. "The ntire city of Swarnapuri is built f gold, or at least it shines all ver with the lustre of gold. It ontains innumerable buildings nd temples which vie with one nother in artistic excellence. They are inlaid with costly and genuine gems. At the centre of that city is the majestic temple dedicated to Lord Sundara!"

At the mention of the temple, Princess Sanchivi's eyes widened and she moved closer to him so as not to miss any detail.

Adimula continued: "This temple is the highest ever, and wonderful as its tower appears, it is constructed in a way which has no parallel anywhere either in this world or even in heaven. To this temple comes a lady each night at 10 o'clock riding on a divine steed. She first of all worships Lord Sundara in due manner and afterwards visits the balcony of the palace. She stays there for some time where she plays on the *veena* in divine manner and returns on the steed before daybreak. The fort which encircles the city is itself surrounded by deep unpassable ditches. Lakes, fountains, large, well laid-out gardens abound in the city. Even the trees are of golden hue, their leaves are emeralds and sapphires, their fruits are rubies. Great as that city is by all standards, it suffers from one disability, and that is, it has no living beings at all—not even an insect. Whatever being there was at a time stands there lifeless but without any deterioration. All this is true!"

Adimula's revelations had an electric effect on the princess who became suffused with love for the man; she took out a pearl necklace from her box and placed it round his neck. Folding her hands and bowing before him she said "My lord! I fully agree that what all you said about Swarnapuri is correct. May I tell you about one more thing? That lady whom you saw coming there each night to propitiate Lord Sundara is none but my humble self. I beseech you to come there within six months from today, seek me at the temple, bring all the dead back to life and marry me!"

Princess Sanchivi immediately sent for her parents and courtiers. When they had assembled, she said: "To-day my vow has been fulfilled. This brahmin lad in his previous birth ruled over Swarnapuri. His name was Swarneswara.

I was his queen, Kantarupi. When we were ruling the country with justice and fairness to the great happiness of all our subjects, Sage Viswamitra came to our palace one day. A slight delay on our part in seeing him infuriated the great one who cursed that our city should instantaneously become void of living beings. Frightened at that curse, I fell at his feet for pardon. He modified the curse. He said I would be born as the daughter of King Sadguna of Pratishtha and I would be endowed with the faculty of knowing my previous birth and blessed me with the means of visiting Swarnapuri whenever I willed. said I would join my husband means of the vow I had ma Here this gentleman has fulfil my vow and being my husb Swarneswara, I have reques him to return to Swarnapuri a marry me to rule over our peo as before. When my lord choo to do so, I shall stay for ever Swarnapuri!"

Turning to Adimula, Sanch said: "My Lord, please do n make it long to return to Swarn puri!"

A thousand thoughts assail Adimula on his way home.

[To be contin

ANEURIN BEVAN—*Concld.*

has other loves besides. He loves the music of the Welsh valleys; and the splendour of the Welsh mountains which towers over his native Tredegar. He loves the soil with a peasant's heart; he loves paintings; he loves books. Above and best of all, he loves argument—philosophical argument.

He passionately loves liberty; always he has been a libertarian socialist. Bevan can hate too. It is no accident that he has been a most forthright critic of the totalitarian aspect of communism as he saw it in China and elsewhere; he hates the tyranny into which Soviet communism is often degenerating. He also hates the bad and soulless aspects of capitalism.

Sometimes these hates boil over and his own colleagues have protest against the seemingly s reme conceit of his own valu of his air of intellectual super rity, his sudden disturbance of t rules of the political game, his ritating faith in the infallibil of his instinct, vision and mo rightness.

He is ambitious. What politici is not? He has travelled far in t 59 years from a mere po stammering pit boy to an asserti and upright leader with an int national reputation. Perhaps will go still further and m fufil the proud prophesy whi Lloyd George made after heari his maiden speech in the House Commons: "A future Pri Minister".

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Bhavan's News

VALMIKI DAY

On 8th April,—Ram Navami day—, the Bharatiya Vidya Bhavan celebrated the Valmiki Day in pursuance of the resolution of the Sanskrit Vishva Parishad at the Tirupati Session. Many distinguished citizens of Bombay were present on the occasion. Sri J. H. Dave, Hon. General Secretary of the Parishad and Hon Director of the Bhavan, was on the chair.

Sri J. H. Dave in his speech pointed out how Bhagawan Valmiki and Veda Vyasa by their epic writings, the *Ramayana* and the *Mahabharata*, were the founders of Indian culture. He also referred to Mahakavi Kalidasa's great contribution to the enrichment and spread of Sanskrit literature. He appealed to the people to practise the virtues embodied in the two epics in their everyday life.

Many others, including Sri T. A. V. Dikshitar, Joint Hon. Secretary of the Parishad, Sri Gautamlal Shastri, Prof. Nalin Bhatt, also spoke on the occasion. The Valmiki Day was also observed in the 500 different branches and Kendras of the Sanskrit Vishva Parishad both in our own country and abroad.

In the death of Dr. R Alagappa Chettiar, at the of 48, India has lost a pa tic and noble-hearted Noted industrialist, ed tionist and large hearted lanthropist, he was this awarded the title Pa Vibushan by the Govern of India. His donation charitable and educati causes exceed Rs. 100 la Dr. Chettiar was a me and well wisher of the van from its early st Our heartfelt condolence the members of his famil their sad bereavement.

SY SANSKRIT EXAMINA- IONS

or the first series of examina- ns held by the Bhavan in ptember 1956, there were centres and 2,824 students peared. The second series of examinations were held on 23rd and 24th March 1957 in 136 centres, the total number of students being 5,091. Details of the centres with the number of students appearing from each centre are given below.

No.	Name of Kendra	No. of Students
	Sadhi	22
	Rath	42
	Malkapur	24
	Maner	21
	Vijayawada 2	50
	Nanpara	9
	Karadi	10
	Nadiad (Gujarat)	41
	Aurangabad	78
	Kerva	36
	Varad	10
	Malad	32
	Shahpura	16
	Rajnandgaon	55
	Baripada	20
	Vapi	10
	Katgora	16
	Bayad	51
	Bankaneer.	20
	Dhampur	20
	Dharur	44
	Bavla	90
	Ramkunj	20
	Sangier	15
	Manavat	6
	Modaj	15
	Tarapur	21
	Tasra	32
	Katsupa	20
	Balsad	13
	Devgad Baria	41
	Morvi	48
	Shobhapur	23
	Jetlasar Junction	14
	Golden Rock	10
	Kopri Colony	14
	Jodhpur	90
	Gojaria	51
	Pansar	36
	Itola	74
	Patiala	13

Sl. No.	Name of Kendra	No. of Students
42.	Holpad	39
43.	Kundapur	37
44.	Umarva	21
45.	Malleshwaran	116
46.	Bellary	12
47.	Chandaond	31
48.	Manasa	39
49.	Kapadvanj	54
50.	Porbandar	37
51.	Patan	11
52.	Bhavnagar	14
53.	Mulund	53
54.	Rajkot	11
55.	Har	61
56.	Narasaraopet	20
57.	Partud	13
58.	Kali Sindh	13
59.	Anand	73
60.	Kanisa	32
61.	Amarsar	20
62.	Palitana	19
63.	Manvat	38
64.	Devas	82
65.	Ambajogai	17
66.	Trichur	12
67.	Ahmedabad (Thakar's)	56
68.	Billimora	49
69.	Odh	41
70.	Mevda	22
71.	Vairagad	18
72.	Dornakal	39
73.	Muttarashananallur	13
74.	Shirali	22
75.	Jamnagar	29
76.	Gangavati	8
77.	Adipur	27
78.	Dolipyav (U. P.)	6
79.	Dhar	26
80.	Vellur	45
81.	Sinor	17
82.	Prantij	80

Sl. No.	Name of Kendra	No. of Students
83.	Bombay 9. (K. V. O.)	37
84.	Devulgaon Raja	10
85.	Andheri	34
86.	Sachin	11
87.	Indore	11
88.	Tempri Colony	28
89.	Nanavati Vidyalaya (Bhuleshwar)	37
90.	Bellary	12
91.	Aatela	45
92.	Hashot	23
93.	Devas	79
94.	Mehsana	17
95.	Chembur High School	12
96.	Kurla	28
97.	Bazar Gate H. School, Fort.	45
98.	Jaipur	208
99.	Khouri	41
100.	Bhavangiri	69
101.	Bidar	73
102.	Baroda	72
103.	Barodakhan	21
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105.	Chinchpokli	72
106.	Shahabad	30
107.	Ambala Shahar	14
108.	Jalna	123
109.	Ramgad	13
110.	Jagadhri	11
111.	Hanamkonda	11
112.	Piparia	
113.	Sultanpur Kota	
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124.	Katni	
125.	Aashta	
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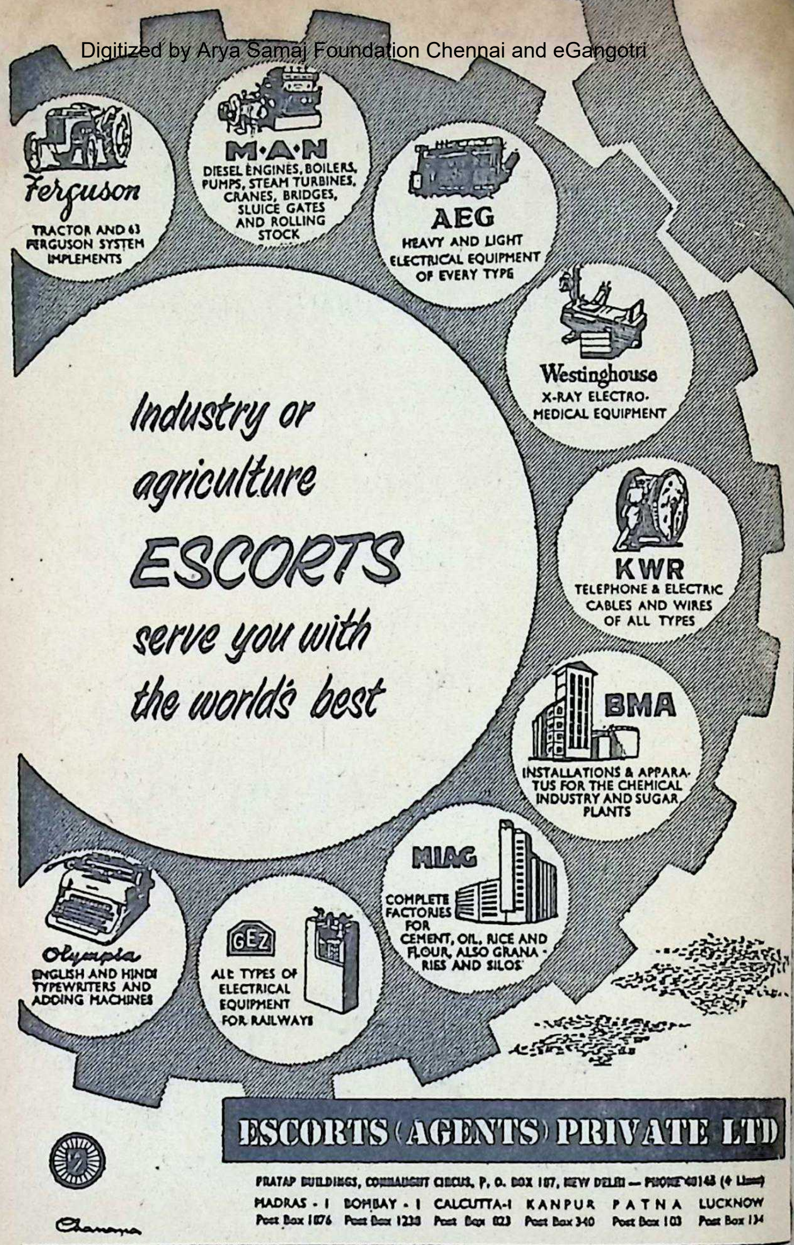
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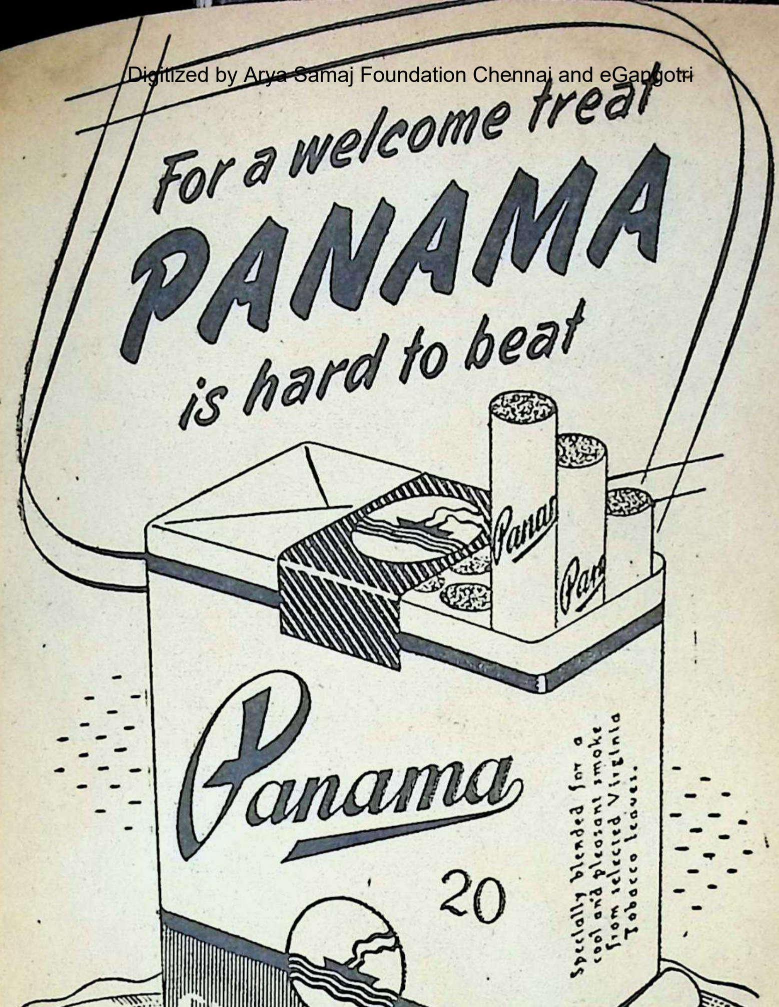
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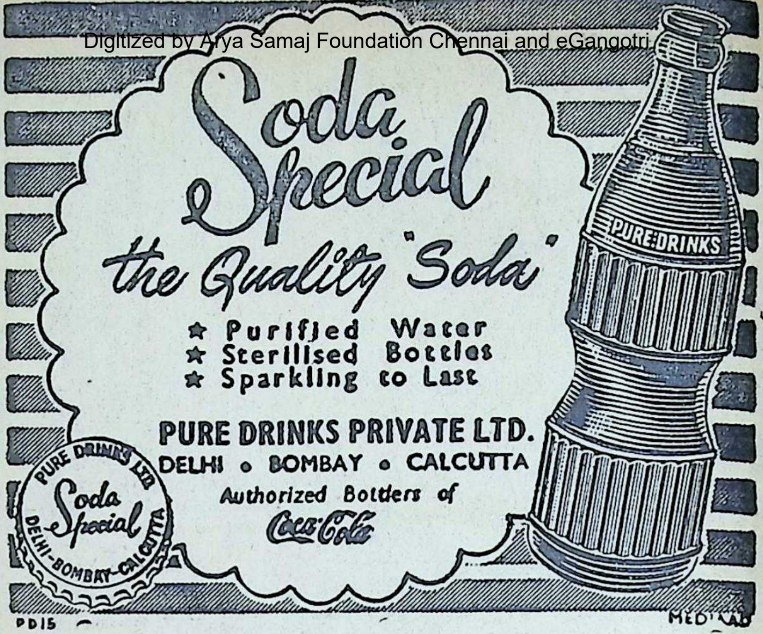
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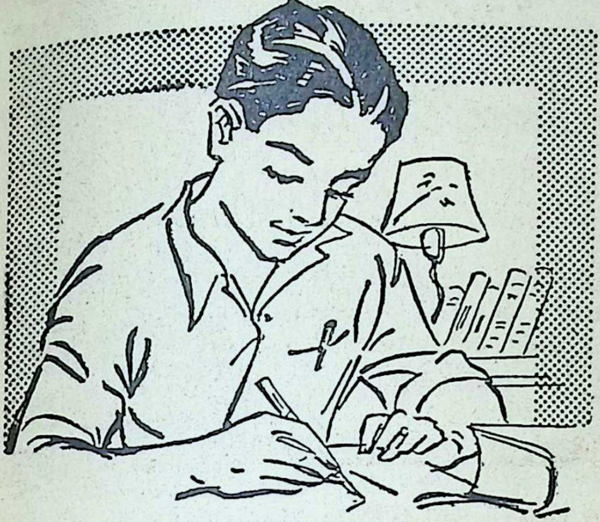

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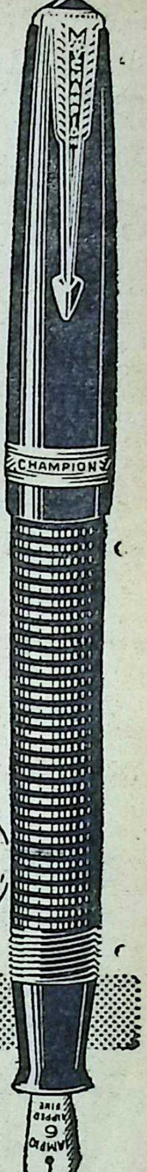

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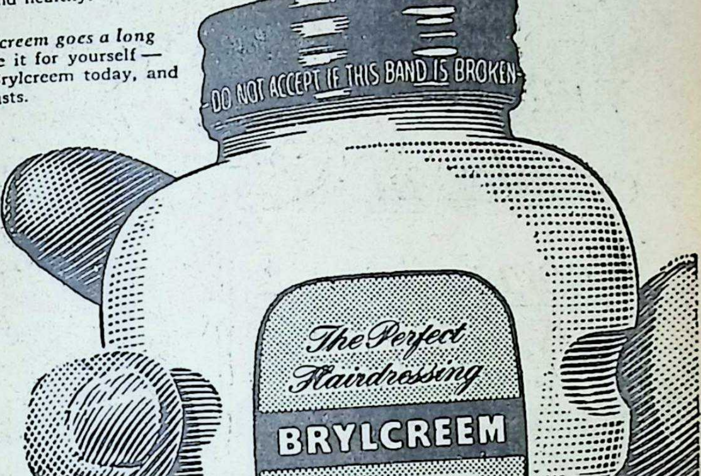
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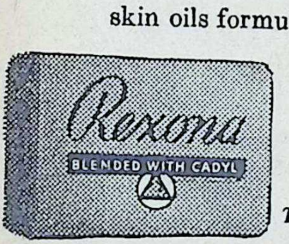

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FRONT COVER ILLUSTRATION :

Bharatiya Vidya Bhavan's Delhi Home — Mehta Sadan — which will be inaugurated on May 16, 1957 by Pandit Jawaharlal Nehru, Prime Minister of India.

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आ नो भद्राः क्रतवो यन्तु विश्वतः।
Let noble thoughts come to us from every side
—*Rigveda*, I-89-i

l. III, No. 20] [MAY 5, 1957

LOYALTY

यस्तित्याज सचिविदं सखायं
न तस्य वाच्यपि भागो अस्ति।
यदीं श्रृणोत्यलकं श्रृणोति
नहि प्रवेद सुकृतस्य पन्थाम् ॥

In the case of one who has deserted a wise comrade,
there is no grace even in the holy word (of the scripture) uttered by him.
And if he listens (to the holy word), he listens in vain.
(For) He knows not the path of righteousness.

—Rigveda, X. 71.6.

Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 126.

★ OUR PROGRESSIVES ★ RESCUING SANSKRIT ★ JYOTISAR WHERE GOD STOOD REVEALED

Raj Bhavan, Luck
MAY 5, 1957.

MY YOUNG FRIEND,

IN my last letter I described how the foundation-stone of the Kurukshetra University was laid. Within a few minutes of it the Fifth Session of the Sanskrit Vishva Parishad began, Dr. Rajendra Prasad presiding. Dr. Joshi, the Vice-Chancellor of the University, welcomed the delegates, numbering about 650 and drawn from all parts of India.

In his inaugural address the Rashtrapati was good enough to refer to the Vishva Parishad in generous terms:

"It was perhaps the result of this awakening and the activities of the Parishad that the Government have set up lately a Commission to investigate all questions relating to the study of Sanskrit in this country... The credit of conceiving the idea of a San University goes to your Paris and the Punjab Govern which has given practical to this idea in spite of good difficulties, deserves our cong lations."

Dr. Rajendra Prasad also c upon the Parishad to strive, a as possible, "to simplify the l ing and teaching of Sanskri accordance with present-day quirements."

As I rose to thank the Presi I looked back at the record o previous sessions of the Pari The Parishad had brought ther the lovers of Sanskrit. Prabhas, the Temple of Som had risen on its ageless fou tion; and sacred Dehotsarga been rescued. At Varanasi,

sion was associated with the
nskrit University; at Nagpur,
h the Raipur Sanskrit Maha-
yalaya; at Tirupati, with the
ental Institute and at Kuruk-
tra, with the Sanskrit Univer-
y.

★

After the departure of the Rash-
pati, when we met in the busi-
ss sitting of the Parishad, com-
ints were heard from scholars
m most parts of the country
t Sanskrit education was not
ceiving the attention which it
served. Then the words which
i C. P. N. Singh had spoken
the morning came back to my
ind:

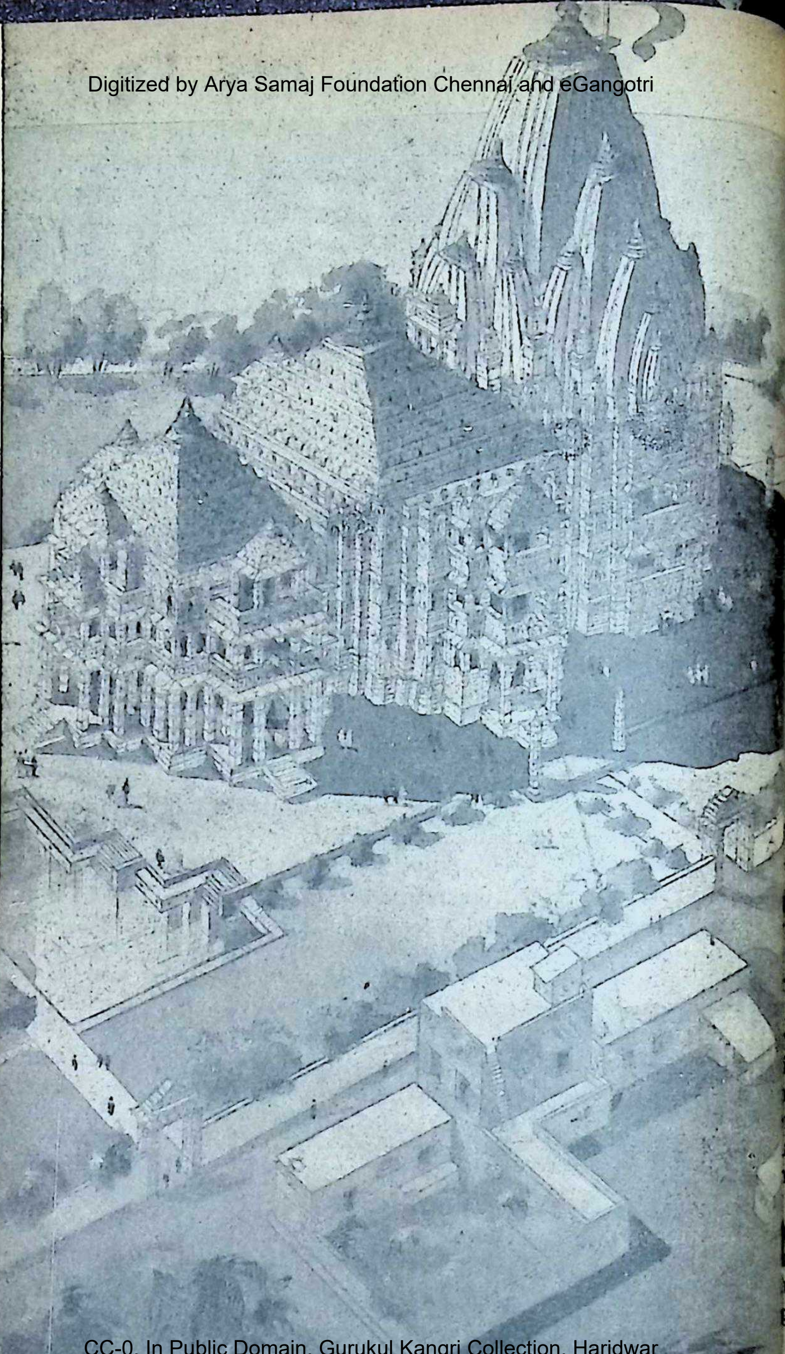
“And yet, it is an irony that we,
e rightful heirs to this language
d culture, not only forgot all
bout them, but for a time even
lt shame-faced over them. In
e midst of a mania for modern-
m, we thought that to talk of
nskrit, of our ancient scriptures
of our old sages might brand
as old-fashioned. This was a
mplex from which the ill-edu-
ted and half-baked youth of
ndia had suffered for some time
nd which may still be lurking in
few corners which have not yet
eceived the full breath of free-
om”.

When we were engaged in the
truggle for freedom from British
ule we looked forward to the day
hen we would once more be true
ourselves, unashamed of our
ast. But has our hope been fulfilled? The sense of mission derived from our pride in the past which inspired us has left many of our educated men. Sometimes it appears as if some of us were anxious to forget the very things which make us truly Indian.

Even after ten years of freedom we allowed our “progressives” to see to it that our youngsters are brought up in ignorance of our heritage. They treat with contempt Ayurveda and its practitioners who bring relief to millions in this country. They look down upon our millions of temples around which revolve the devotion, hopes and morals of our god-minded people. They consider Sanskrit from which three-fourths of India directly or indirectly draw inspiration as a dead language! If this had not been so, our Pathshalas would not have been languishing for want of support, neither would the small beginnings of the two Sanskrit Universities have met with disfavour from several quarters.

To undermine the dynamic influence of Sanskrit by reducing it to the position of a mere classical language is to deny our languages rapid development as media of power, destroy the basic unity of our people and weaken the moral and spiritual foundations of our people.

There are only three ways of preventing this catastrophe. First, to give the Pathshala system an honoured place in our educational set-up; secondly, to combine its

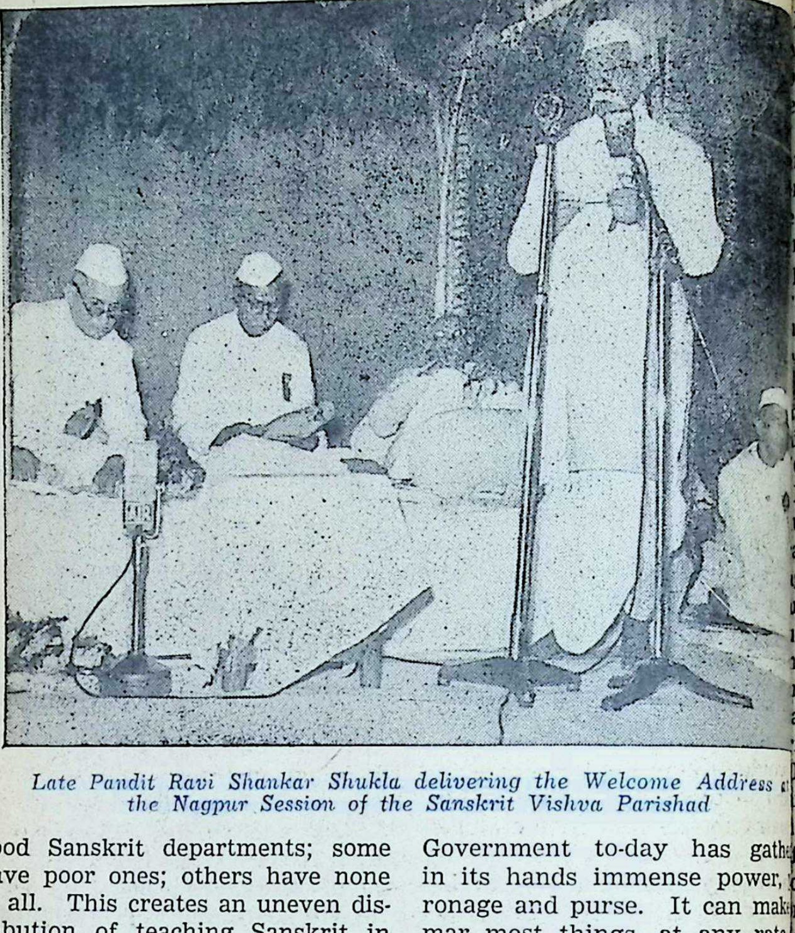


Pandit Govind Ballabh Pant delivering the Inaugural Address at the Banaras Session of the Sanskrit Vishva Parishad

st elements with the modern stem of education; and lastly, to t up a Central Council for Sans- itic Studies.

Unless the Pathshala system is ven the status it deserves, it ill die out. If it is sought to be grafted on the University sys- m without appropriate safe- uards, it will be smothered by the ti-classical atmosphere in many our Universities. It is there- e necessary that the system be cognised as an accepted form of ucation in this country, and the gher education in the Pathshalas should be integrated into a single system, enjoying the same prestige and status as University education enjoys in the country. To achieve this object, there should be five or six Sanskrit Universities to which all the Sanskrit Pathshalas in the country should be affiliated. In order to emphasize the national character of Sanskrit, such Universities should have an all-India territorial jurisdiction.

This is, however, not enough. Every University in India should have a department of Sanskrit. At present, some Universities have



Late Pandit Ravi Shankar Shukla delivering the Welcome Address the Nagpur Session of the Sanskrit Vishva Parishad

good Sanskrit departments; some have poor ones; others have none at all. This creates an uneven distribution of teaching Sanskrit in the country.

★

It must not be forgotten that the rulers and the rich whose large-hearted charity in the past supported Sanskrit education according to the Pathshala system are going, if not gone. The Central Government to-day has gath in its hands immense power, ronage and purse. It can mak mar most things, at any rate the moment. If, therefore, it not whole-heartedly maintain dynamic influence of Sanskrit. latter will die out, and the pa language of the country and source of its moral and cult strength will become a dead for scholars to perform post tem on.

If Sanskrit has to be saved, the
ly way is to establish a Central
uncil of Sanskritic Studies at the
ntre, more or less on the lines
the Indian Council of Agricul-
ral Research, but with one es-
ntial difference: it should not
an adjunct of the Central Gov-
nment but be autonomous and
presentative not only of Sans-
it scholars from the Universities
t also of the heads of Path-
alas. Such a Council should
ction not as a sort of Univer-
y Grants Commission, but with
itable additions as the Senate of
Central University of Sanskrit.

Now that India is free, Sanskrit
ust come into its own. The Cen-
al Council such as I have envi-
ged, would in co-operation with
r Universities and other insti-
tes conduct post-graduate studies
d research in Sanskrit and allied
nguages, while preserving the
aditional system for which Sans-
it stands.

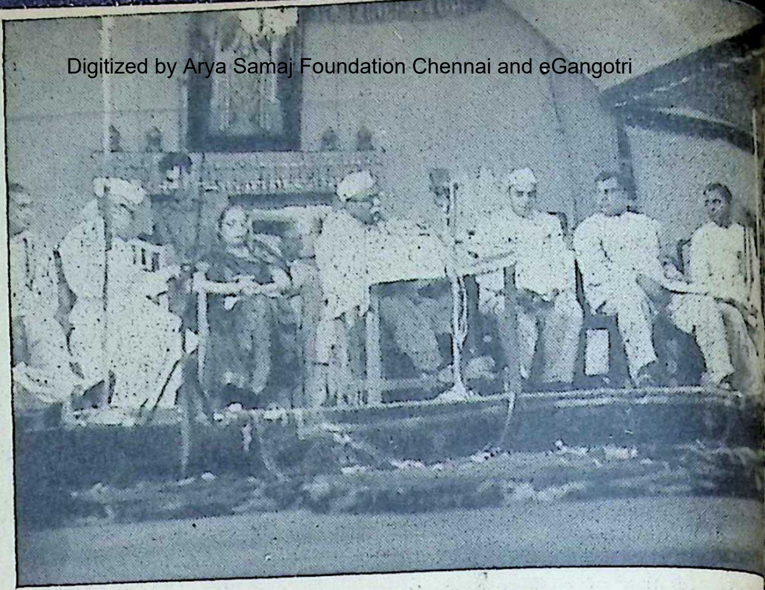
It would recapture the spirit of
nskrit in terms of modern needs
d maintain the supremacy of its
fluence over national life. It
ould easily establish cultural
ntacts with all countries where
ere has been such contacts in
cient and medieval times, as
so with those modern universi-
es and centres where Indology
studied. It would be the Na-
da of the future, where students
eking knowledge of and inspira-
n from Indian culture could
me from all parts of the world
d from where scholars could go
forth to foreign lands carrying the message of India.

> *India, though it has more than five hundred spoken dialects, has only one sacred language, and only one sacred literature accepted and revered by all adherents of Hinduism alike, however diverse in race, dialect, rank and creed. That language is Sanskrit and that literature is Sanskrit literature—the only repository of the Veda or 'knowledge' in its widest sense; the only vehicle of Hindu theology, philosophy, law and mythology; the only mirror in which all the creeds, opinions and customs, and usages of the Hindus are faithfully reflected; and (if we may be allowed a fourth metaphor) the only quarry whence the requisite materials may be obtained for improving the vernaculars or for expressing important religious and scientific ideas.*
>
> *—Sir Monier Williams.*

The Kurukshetra University is one such institution which may well be taken up by the Council of Sanskritic Studies. Kurukshetra, while it is the most ancient seat of Sanskritic learning, is also a centre nearest to Delhi, with unlimited space available for a suitable campus at a picturesque site.

★

After seeing the Rashtrapati off at the Station, we drove to the picturesque Jyotisar—the site of the Apocalypse. A small lake divided into two old ghats. A little eminence on its margin; an



Rashtrapati Dr. Rajendra Prasad delivering the Presidential Addres the Tirupati Session of the Sanskrit Vishva Parishad. (L. to R.): B. Gopala Reddi, Sri K. M. Munshi, Smt. Kusum Trivedi, Rashtrap Dr. Rajendra Prasad, Sri Chandulal Trivedi, Dr. Harekrushna Mah and Sri K. Chandramouli.

ancient banyan tree, its branches overhanging the lake; an old temple of Shiva. A few modest temples in which Sri Krishna's life is depicted in sculpture. An air of peace and a climate of beauty.

Swami Satyanand Saraswati, the founder of the Hindu mission piloted us to the different temples.

There is a mound behind the eminence; possibly, it covers the debris of some ancient temples.

Millions of men have found peace and strength in life and salvation in the next by a life-long recital of the eternal message uttered on this spot; and yet it is left to an old Sadhu to keep its memory alive. There is n library, no fine temple, not e good *dharmashala* at the sacred spot perhaps in the globe, where God revealed self to man.

I stood silent for a minut eyes closed. The magic o spot uplifted my soul. A heard the immortal strain which Arjuna had describe changeless Form:

"I see all the Powers which r Universe in this Thy Frame inter O Lord, and all created things i diverse orders.

I see even the ancient Fathers dimmed wisdom and the serp Powers of Doom as they glisten see Thee, as Him who eternal des; the Absolute, the Ultimate uth; the firm Base on which the iverse rests and the un-aging Guar- n of the changeless Law....

see in Thine splendorous form, in ir legions gathered the Powers that e the storm and wind and light; se who bless the mortals with alth and boons, protect them and nt them health; those who rule the de, the song and joy; and those n who wield the magic powers and d destruction spread. Stricken by e, they stand beholding none but ee....

touches the high heavens; it is of zling, endless hues. The mouths are open wide; the long eyes flash with light. I see it; I tremble; I fail, and I have no peace at heart, Lord".

And His words of solace and strength came reverberating through the corridor of time:

"Be thou nought but My instrument,
 Arjuna;
Leave off all else; surrender thyself
 unto Me;
I shall save thee from all dangers."

Yours sincerely,

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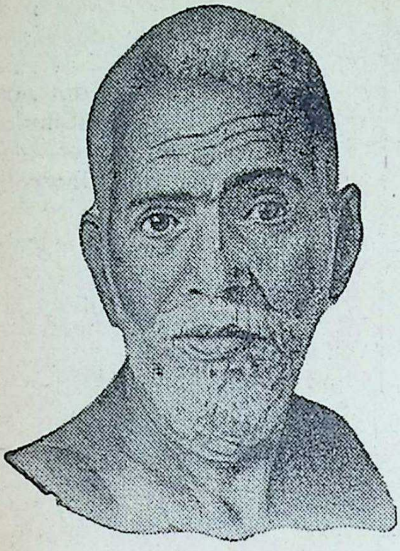


THE MIND, we may say, is a mysterious power of the Self (called Atma in Sanskrit). If all thoughts are eliminated, there remains nothing which can be called the "mind". So thoughts are the "mind". Again there is no such thing as the "world", independent of and apart from the thoughts. In dreamless sleep, there are no thoughts and hence there is no "world" too. In waking and dreaming states, there is the play of thought and hence the "world" as well. The mind projects this world from out of itself, and again absorbs it into itself, just as the spider projects the web out of itself and withdraws the same after a time. When the mind manifests itself through its thought-forms, it creates world, which covers the A Therefore when the world is s the Atma is not seen; and w the Atma is seen or realised, world vanishes. Mind always taches itself to something o tive *(sthula)*.

It cannot stand by itself. I only this mind that consti the subtle (*sukshma*) body, or ego. In this body, what as itself as "I" is but the mind.

All scriptures, with one v declare that control of the min absolutely necessary for the at ment of salvation. Hence co of the mind is the goal to be ed at. Even an endless stud books serves no purpose, if mind is not brought under co In order to control the mind must enquire, "What am I?" I any book help such an enqu One can realise the Self (At only through the eye of k ledge. If Rama wants to k that he is Rama, does he re

Salvation . . .

THE MIND

Maharshi

the help of the mirror? The Self resides within the body composed of five sheaths (*kosas*) while books are merely external objects. The Self has to be sought within, passing the five sheaths, and it is quite futile to seek for It in books. Knowledge of the Self that *seems* to be in bondage and realisation of Its true nature (*Swarupa*) is liberation (*Mukti*). The effort to keep the mind always concentrated on the Self, is what is called *Atma-Vicharam*. *Dhyan* or meditation is the contemplation of one's Self as *Sat-Chit-Ananda*, *i.e.*, as Brahman whose nature is *Sat* (existence), *Chit* (knowledge) and *Ananda* (bliss). There may come a time when one shall have to forget all that he has learnt. Rubbish that is swept together and heaped up is to be thrown away. There is no use in making any analysis of its contents. Likewise, it serves no purpose to investigate minutely into the elements (*tatvas*) which cover up

WHO AM I?

"Who am I?"—I am not this physical body (**Sthula Sareera**) made up of the seven components (**Dhatus**); nor the subtle body composed of the five sense-organs (the eye, the ear, the nose, the skin and the tongue) with their functions (sight, hearing, smell, touch and taste), nor the five vital forces (**Pranas**) controlling respiration, digestion, blood circulation, perspiration and excretion, nor the five organs of external activity (mouth, hands, feet, anus and generative organ), nor the mind, nor any of these separately. Neither am I identical with **Anandamaya kosa**, the deep sleep state, the state of unconsciousness, wherein the activities of all the above cease to manifest, while their potentialities, though present, lie dormant. Hence "I" should only be identified with that which remains after eliminating all the above, **i.e.**, pure consciousness. It is by nature **Sat-Chit-Ananda** (Existence—Knowledge—Bliss).

—Sri Ramana Maharshi.

the Self and to determine what they are, and what properties they are endowed with, while they are to be simply brushed aside. Treat the world as a dream. Waking consciousness may be a bit long-standing, while dream-consciousness may be momentary. There may be some seeming difference between the two, but that is all. All that you see in a dream, during that dream-condition seems as real as the objects you see in your waking condition. Both in the dream state and in the waking state, thoughts, names and forms occur simultaneously.

There are no two such things as a good mind and an evil mind. It is one and the same mind. *Vasanas* (tendencies) cause desires and attractions which may be at times good and at other times bad. The mind when influenced by good *vasanas* is, for the time being, considered good and when under the influence of evil *vasanas*, However bad some may seem us at times, they ought not t disliked, nor should we conc prejudice in favour of those seem for the time being frien and beneficient to us. Shun l likes and dislikes. Do not a the mind to be drawn astray the affairs of the world. Do meddle with others. Whate treatment you accord to oth the same is reflected and comes you at some (perhaps unknov time. If this truth is apprecia who can refrain from being u versally good?

The "I" (ego) arising, eve thing else arises; and the (ego) vanishing, everything va shes. The meeker one is, the b ter. Oh, if the mind is under c trol, what matters where you s and what you meet with?

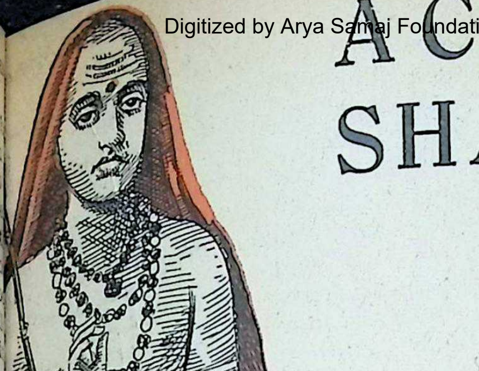
[Courtesy: *Sri Ramana Ashra*

I believe that my life, my reason, my light, is given me exclusively for the enlightenment of my fellow-beings. I believe that my knowledge of the truth is a talent which is lent me for this object; that this talent is a fire which is a fire only when it is being consumed. I believe that the only meaning of my life is that I should live it only by the light within me, and should hold that light on high before men that they may see it.

—Tolstoy.

ACHARYA SHANKARA

Swami Sivananda

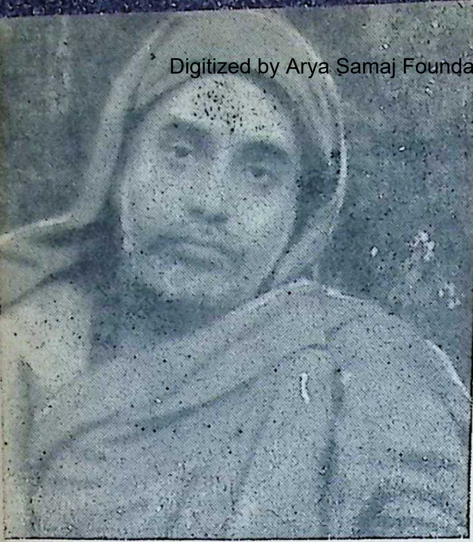


Sri Shankara

ACHARYA SHANKARA was a powerful thinker, philosopher and spiritual giant who flourished during the period 788-820 A.D. Since then Bharatavarsha has produced a number of saints, religious leaders and philosophers, but none of them can ever claim to have exercised so much of influence over mankind in respect of cultural or spiritual evolution. This fact has been amply demonstrated by Shankara's doctrine in the field of religion and philosophy.

Bhagawan Sri Adi Shankaracharya whose Jayanti this year was on May 4, 1957, was initiated early in his boyhood into the order of sannyasins which was founded by Vyasa—or perhaps his son Shuka. Devoted to stern self-discipline and pledged to the uplift of mankind, this glorious cult of ascetics, uncontrolled by a pontiff and denied the benefit of an endowed church, has nevertheless through the dedicated lives of its disciples and an unbroken tradition of spiritual pastorship, has exercised a very potent influence towards redemption of mankind and served as a beacon light to thousands of aspirants longing for self-fulfilment.

It will not be an exaggeration to say that modern Hinduism is, to a very great extent, the result of the tireless efforts which Sri Shankara put forth in propagating the ideals of the Vedas in the light of his doctrine of Advaitic philosophy; and it is this which keeps present day Hinduism on its own foundation making it at the same time so flexible as to assimilate into its fold all other religions of the world.—Ed.



H. H. Sri Shankaracharya of Kanchi

The stir that Buddhism created in the religious and social life of man in India was so revolutionary that people began to rebel against the established Vedic scriptures and injunctions with regard to the ritualistic observances and other assumptions about the Universe and its relation with man. Had it not been for the timely intervention of Shankara the situation would have been entirely different and instead of the existing religious structure, India would have presented an atmosphere of rank atheism and Godlessness. It can also be claimed without any controversy that in spite of her many catastrophes on account of foreign aggression and control, India still maintains the strong foundation of her religious and cultural heritage which alone can add to the national character of Hinduism, th gion of the Vedas.

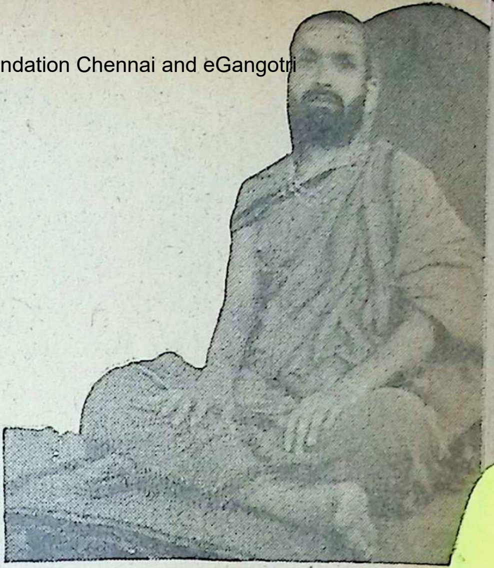
Lord Buddha's teachings shrining the noble ideals of c love, non-violence and renu tion gave an easy and practic proach to the ethical and spi sides of Hinduism but it was to influence only the higher of cultural society who fo only a microscopic minority w as the masses lost all faith in gion in the absence of visible crete forms of worship in shape of rituals and ceremon The change of concept in reli as propagated by the Buddh doctrine, therefore, created a in the minds of the laymen revolted against such teaching Buddha which shattered the foundation of the time-hono customs and practices which laid down by the Vedic scriptu At the same time Buddhism also able to make inroads in o parts of the world because of non-dogmatic, non-ritualistic non-metaphysical character wh though enchanced the prestige India and Hinduism (as preac in terms of Buddhism), under ed the national character of religion.

It was at this critical time t the great teacher, philosopher thinker, Sri Shankara came on scene, and he was quick to rea the danger that was likely to fall Hindu religion if some tang steps were not taken to coun act the bad effects of Buddhi religious propaganda. Accordin he gave a new interpretation to

Hindu scriptures inclusive of all Vedas, Upanishads, Smritis and Puranas, whereby he was able to assimilate the ethical and spiritual aspects of Buddhism without, at same time, overthrowing the metaphysical assumptions and validity of the ritualistic observances. This one act of Sri Shankara reconciled the conflicting ideals between Hinduism and Buddhism and maintained the solidarity of the nation thus raising him not only to the level of a religious and spiritual leader but also to the level of the builder of the nation—the nation of Hindu India.

The highlight of Shankara's teachings is his spiritual wisdom in establishing the essential identity of the individual Soul with the Cosmic Soul—the Soul of every man, every animal, every living being, with the Soul of the Universe, the Divine Spirit—the Absolute Reality—and the illusoriness of all worldly objects and the differences thereof. In piloting this theory, Shankara did not claim any originality for his philosophy but simply brought down to mankind the highest spiritual experiences which the ancient sages and saints had gained through constant and ceaseless investigations and enquiries.

Though there exist differences over this doctrine of the unity of all things of the world, the logic and validity of Shankara's arguments have been universally accepted and it even now commands a wider influence in cultured society.



H. H. Sri Shankaracharya of Sringeri

MESSAGE

In a message to our Journal on Shankara Jayanti H. H. Jagadguru Sri Shankaracharya of Sringeri stated:

"In matters spiritual, mere intellectual approach will not bring the millennium. One must be guided by the path laid down by the shastras. *Sri Bhagavad Pada (Adi Shankaracharya) was foremost among those who preached the threefold* Bhakti, Gnana *and* Karma margas *towards God-realisation. There is the fourth, which is the natural, sudden awakening. He not merely preached, but lived it in practice. His four disciples represented the four-fold path. Throtakacharya, for instance, symbolized bhakti-marga. His story is well-known. Similarly each of the other three represented one of the paths. At a time when Hinduism was threatened with extinction, Sri Bhagavad Pada re-established it with super-human endeavour. It is our duty to honour his memory on this occasion.*

H. H. Sri Shankaracharya of Dwaraka

The idea of sorrow and sin attributed to the Soul by Buddhism and Christianity is not at all accepted by Shankara. He lays more stress on the eternally pure and blissful character of the Soul and declares that the feelings of sorrow or sin are born of ignorance on account of the false identity of the Soul with the body, mind and senses. When once this fundamental truth is realised by the dawn of true knowledge, man will be free from all pai sorrows, miseries, afflictions, t and bondages and will become o with the Divine. In attaining t unity with the Divine, all hatr antagonism, suspicion and ho lity between man and man w disappear and instead love, fai peace and harmony will preva

From the above teachings Shankara it follows that all diff ences and hostilities in hum race, be it individual, social, eco mic, racial, national, political, religious, are born of ignora and even this ignorance is nothi but the mysterious manifestati of Maya. Sri Shankara proclai that this mysterious power Ma itself is illusory and it veils ma reason and understanding a makes him forgetful of his r essential nature leading to endl struggle in empirical life. He a proclaims that this ignoran this trick of Maya, will imme tely vanish when right knowle dawn in man.

The Advaita doctrine of Sh kara thus raises every individu whether man or woman, to t plane of highest divinity and p claims from the top of his vo that unless man is able to e blish himself in this plane of di nity, his essential nature, none the problems—social, racial, tional or international—confro ing him in life, can be solved. exhorts everyone, therefore,

(*Continued on page 58*)

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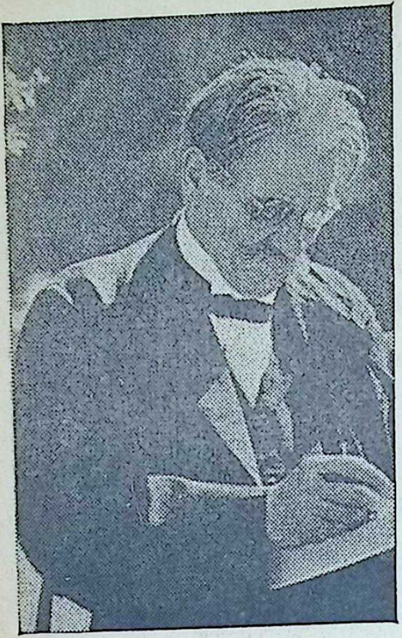


If the vicious chain of— nounced and unannounce thermonuclear tests is stopped, it would jeopardise lives of people all over world—friend, foe and neu alike; nay, those of the fu generations too.

Thermonuclear weapons h given us a glimpse of the abyss and should enable hu

SAVE THE HUMAN RACE

●
●
●

Albert Schweitzer

THE end of further experiments with atom bombs would be like the early sun rays or hope which suffering humanity is longing for.

From official and unofficial sources we have been assured that the increase in the radioactivity of the air does not exceed the amount which the human body can tolerate. This is just evading the problem.

The greatest danger comes from internal radiation as a result of drinking radio-active drinking water and eating radio-active animal and vegetable foodstuffs.

Many blood and bone diseases are caused by radio-activity. **The cells of the reproductive or are particularly vulnerable radiation. Thus it is not only own health, but that of our cendants which is threatened.**

Statistics show higher pe tage of still births and birth deformed children for doctors tinually using X-ray apparatu compared with similar gr who have not been exposed ray radiation.

(Continued on page 30)

ity to move in opposite direc- on.

The spirited appeals of Nobel rize winners, Dr. Albert Sch- eitzer and Prof. Joliot Curie to bandon these tests should give dded strength to our Prime Minister—to use the inimitable ords of Rajaji—"to ride out nd do his duty as a Knight of eace in this hour of crisis".

STOP THE WIND OF MADNESS

●
●
●

Joliot Curie

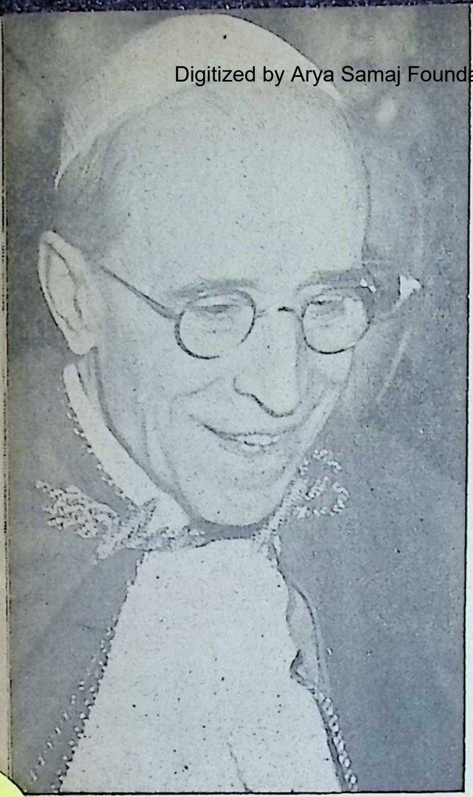
WE cannot efface the terrible memories of the devastation caused by the atomic bombs t Hiroshima and Nagasaki, nor he memories of experimental ex- losions of hydrogen bombs which re thousands of times more owerful.

A wind of madness is forcing ations to follow the atomic arma- ents race. If any sort of agree- ent to banish atomic arms is to ome about, these experimental explosions have to be halted immediately.

Serious warnings have been repeated many times by qualified scientists. I myself have felt it my duty to alert public opinion many times since the first explosions took place.

The dangers resulting from the pollution of the atmosphere and the soil by radio-active elements produced by the explosions are today better known. Analyses of these elements, like Strontium 90, have been made in numerous places and it is already possible to draw a map indicating the reparti-

Continued on page 31)



SAVE THE HUMAN RACE—C

> *Savants of all nations must fe the grave moral obligation c mastering nuclear energy for th service of man. This noble ai should* replace the costly race t death.
>
> **Pope Pius XII**

By the laws of genetics the damaging effects are cumulative and the full results will appear only 100 or 200 years later.

We cannot take the responsibility for the consequences it might have for our descendants. They are threatened by the greatest and most terrible danger.

Failure to consider the radioactive elements created by nuclear explosions is a serious folly in thoughtlessness.

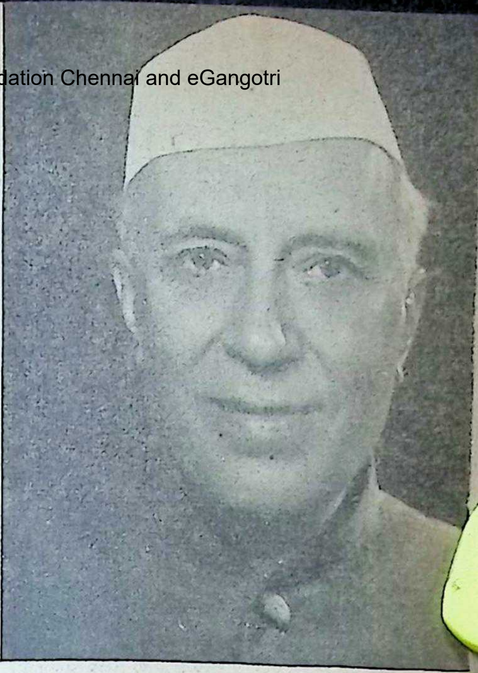
Even if it is true that, when speaking of the dangers of internal radiation we can point to actual case, only express our f that fear is so solidly founded facts that it attains the weigh reality in determining our tude.

It must not happen that we not pull ourselves before it is late. We must muster the insi the seriousness and courage leave this folly and face realit

We are forced to regard e increase in the existing da through further creation of r active elements by atom bomb plosions as a catastrophe for human race, a catastrophe must be prevented in every cumstance.

STOP THE WIND OF MADNESS

—Contd.



> *How far some recent developments (atomic tests) can be fitted in with any conception of international law or moral law, developments which threaten the very existence of the human race in future, which tend to poison the atmosphere in a way which may have terrible genetic and other results? Is that justifiable by any conception of international law or moral law?*
>
> **—Jawaharlal Nehru.**

tion of Strontium 90 throughout the world.

Strontium 90, which has a life of about 30 years and which is produced by explosions of atomic and hydrogen bombs, is carried along in the high levels of the atmosphere which turn around the earth.

The fall of Strontium 90, produced by explosions in the past, has not yet been completed. It would continue for several years to come.

It falls, slowly and continually, to the earth with dust and rain and comes to rest on vegetation. Men and domestic animals eat these plants and their organism will thus absorb the strontium which is harmful because of its radiations.

Even milk would contain the radio-active substance.

If these experiments are not stopped the amount of strontium affecting men, and particularly young children who are growing will certainly reach a level sufficient to cause numerous bone cancers and leukamias.

The amount of radiation to which men are now submitted is growing and it constitutes a menace for the generations to come.

Many people are indifferent, thinking that they are sheltered from the effects of experimental explosions because they are far from the sites of these explosions. They are making a mistake.

A great danger weighs on each one of us and on our descendants if the experimental explosions of nuclear weapons are not stopped immediately.

Call and Answer

MIRA :

How, Gopal, thou madst Mira burn in helpless love for thee :
My throne and Kingdom I forgot for thee everlastingly :
Oh, how thy Flute's resistless call
Came this my life and soul to enthrall :
Sundered from thee, I am a husk : Beloved : fulfil thou me
Who left her throne and kingdom for thee everlastingly.

GOPAL :

How, Mira, thou calledst me in world-oblivious ecstasy,
And madst me, helpless in my love, to come to abide with the
How resistlessly thou sangst my name
And yearnedst, in love, my love to claim :
And so I could not stay away : behold, I'm come for thee
Who madst me, helpless in my love, sing: "Beloved, be thou with m

MIRA :

How, Gopal, thou madst Mira burn in helpless love for thee :
I broke my bonds of fear and same : thy love has made me fre
In tears of love, I cry — appeal :
Beloved : to me thy love reveal :
I sing, in love : my all I will surrender, Lord to thee.
I broke my bonds of fear and shame : thy love has made me fre

GOPAL :

How, Mira, thou calledst me in world-oblivious ecstasy :
My conch and discus I have left to play my flute for thee.
In love I come as the darling of earth,
In love as a mortal I seek birth,
I woo thee as thine own Gopal in love's moon-minstrelsy,
My conch and discus I have left to play my flute for thee.

[Translated from Indira Devi's Hindi song dictated in h
Samadhi on April 10, 1957 in Poona — by Dilip Kumar Roy]

Immortal India —70

J.H.DAVE

ALANDI

ALANDI is situated in the Poona district and it is about 12 miles south of Poona. It is situated in 18°-40' north and 73°-54' east on the Indrayani river. In this town there is the *samadhi* and the shrine of the famous Maharashtra saint Jnanesvar Maharaj. In November-December every year on the Ekadashi day of the dark half in the month of Kartik there is a great *yatra* and thousands of people collect here to have the *darsana* of the *samadhi* and shrine of Jnanesvar Maharaj.

The name of Jnanesvar or Jnanadev stands out most pre-eminently and on the top among the saints of Maharashtra. Sri Jnanesvar flourished during the time of King Ramadevarao of Devgiri. This famous author of *Jnanesvari* was born in Alandi in Saka year 1193. His father's name was Viththalpant and his mother's name was Rakhumabai. Jnanadev was the second of the four children of Rakhumabai. The eldest, was Nivritti, born in Saka year 1190. The second was Jnanadev (Saka year 1193); the third was Sopan, born two years after and the fourth was Muktabai born after a further period of two years. According to some scholars Nivrittinath was born in Saka year 1195; Jnandev in Saka year 1197 and Sopan and Muktabai after a lapse of 2 years each one after the other. All these four children were short-lived. The family of Viththalpant was well-known for its learning and chaste orthodox life.

The ancestor of Viththalpant was Hariharpant and had acquired the position of the Kulkarni of Apegaon, situated near Paithan on the bank of the Godavari. Viththalpant was married to Rakhumabai, the daughter of Siddhopant who was the Kulkarni of Alandi. Viththalpant had studied the various *sastras* in his young age. He was fond of travelling. After having a *yatra* of Dwaraka and other places Viththalpant came to Alandi—where Siddhopant met him and on being attracted by his learning and personality he offered him his daughter Rakhumabai, Viththalpant had a dream at night in which he was recommended by Pandharinath to accept Rakhumabai as his wife. Ultimately he married her and after some time came to Apegaon. Within a short time his parents expired, and this gave such a shock to Viththalpant that he lost all interest in life. His father-in-law called him back to Alandi and permitted him to take *sanyasa* after he had children. As he had no progeny for a long time Viththalpanth took some kind of a formal permission of his wife and went away to Kasi. According to one tradition he took *sanyasa* from Ramanand and was given the name of Chaitanyasrama. Once his Guru started for a *yatra* and by chance came to the town of Alandi. There he met the wife of Viththalpant and gave her the blessing that she would have progeny. Rakhumabai was in tears and she related to him her misery. The Guru immediately returned from Alandi to Kasi and ordered his pupil Viththalpant to once again resume the life of a householder and rebuked him for having taken *sanyasa* without obtaining the free consent of his wife and without having any progeny. Viththalpant came back as ordered by his Guru, stayed with his wife and had four children as stated above.

The children of Viththalpant had to undergo numerous social difficulties because of the fact that they were the children of a Brahmin who had once accepted *sanyasa* and again returned to the life of a householder. They were c sidered the children of an A *dha-patita* person and no brah either in Alandi or Apegaon p mitted their *Yajnopavita* c mony. Viththalpant was on t contrary told to have the *pray chitta* of putting an end to his l In great disgust Viththalpant a his wife came to Prayaga and t a *Jala samadhi.* Here Nivritti a his three brethren continued th efforts to have a *suddhipat* It is said that they ultimat succeeded in having a *suddhip* from the learned brahmins Paithan, perhaps with the aid Hemadri, Bopadeva and others.

Sri Jnanesvar gave up his b at Alandi and his *Samadhi* situated near the temple of dhesvara. There is some con versy regarding the date of b of Jnanesvar. One view is that was born in the Saka year 1 Another view was that he born in the Saka year 1197. S larly some people hold that was born at Apegaon, but majority of scholars hold that was born at Alandi. There is a controversy over the ques whether there were two Jna vars or one Jnanesvar; but better opinion seems to be there was only one.

Jnanesvari, the famous mentary on *Bhagavad Gita* composed in Saka year 1212 in town of Nevase. The view th was composed at Apegaon been rejected, and it has established that that Jnan while he was coming from Paithan to Alandi stayed in the town of Nevase in a Siva temple and recited *Jnanesvari* which was taken down by Sachchidananda Baba. This version has also been accepted by the Bombay High Court in one of the cases which had came to it for decision.

The four famous works of Jnanesvar are his *Jnanesvari*, *Abhangas* and *Amritanubhava*, *Changadevapasasthi*. Jnanadev was a saint of a very high order who was not only an Advaitic philosopher but had also achieved self-realisation. He was also a great *bhakta* and a yogi. There was also a great influence of Nathsampradaya on Jnanesvar and his whole family. Even before the time of Jnanesvar, there was a marked influence of Nathsampradaya in South India. It is said that Tryambakapant, the great-grandfather of Jnanesvar had his *Diksha* directly from Gorakshanath in Apegaon. Gahininath was the pupil of Gorakshanath and he had initiated Nivrittinath, who was the elder brother of Jnanesvar, at Brahmagiri or Tryambak. Jnanesvar received his initiation from his elder brother Nivrittinath.

In *Jnanesvari*, Chapter 18-1751 to 1762, the following tradition of the Nathsampradaya is noted. In ancient times Lord Sankara gave *Upadesa* to Parvati on the shore of the Ksheerasindhu. Vishnu who had entered the belly of a fish heard the *Upadesa* and acquired the knowledge which was thus imparted by Siva. He became Matsyendranath and was moving from place to place. Once he came to Saptasringi mount and there he saw Chaurangi whose hands and feet were broken. Matsyendranath graced him and Chaurangi regained all his limbs. Matsyendra initiated Gorakshanath who in turn initiated Gahininath. Gahininath gave *diksha* to Nivrittinath. The latter initiated Jnanesvar.

The original founder of the Nathsampradaya is believed to be Adinath who is none else than Lord Sankara himself. The first to come after Adinath is Matsyendranath. He is the best known *acharya* of the Nathsampradaya. He is also believed to be the *avatara* of Avalokitesvara and the great Saint of the *Kaulamarga*. He is also known by the name of Meenanath. His influence was so great that practically every province of India claims him. His Gurubandhu was Jalandharanath and his pupil was Gorakshanath. So many legends are current about them that it is difficult to make out to which place they belonged. Numerous works of Matsyendranath are found in the Nepal Darbar Library. Gorakshanath has been similarly claimed by many provinces. But it appears that he flourished in the 10th century A.D. He was a great and illustrious Yogi. Some people have held that he was residing at Gorakhmadhi in Saurashtra. He is

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also connected with Bengal a Punjab.

Apart from the influence of N sampradaya, Jnanesvar had inspiration from the Upanisha *Gita, Bhagavata,* Gaudapada a Sankaracharya.

In Marathi literature *Jnanesv* has been universally recognised the *"Granthraja"* containing best essence of Advaita philosop intense devotion, poetic diction Sastric learning. *Jnanesvari* cepts the theoretical exposition Advaita as expounded by Sank charya. But like Sankarachar himself, Jnanesvar was also a gr Bhakta.

It has been rightly observed Prof. R. D. Ranade that from point of view of similies, beauty language, exposition of philosop realisation, devotion, Advaita phi sophy, extraordinary power of servation, unequalled poetic dicti sweetness of language and oth merits. *Jnanesvari* stands unriv led. This work is neither a tran tion nor an ordinary comment of *Bhagavad Gita*. It is full of quisite illustrations, new argume and fresh thoughts and it is an dependent work in itself. It is only the first, but the best w of Marathi literature. Even other Indian languages the p tion of *Jnanesvari* is highly eminent.

In the shrine of Sri Jnanes Maharaj at Alandi there are th gates respectively constructed Chandulal, the Diwan of Niz aekwad and Shinde. Near the *madhi* of Jnanesvar there are the nages of Vithobha and Rukhmai. part from the shrine of Jnanesvar Alandi there is a wall which is so worshipped by numerous devoees. It is said that when Changaev came to see Jnanesvar at landi riding a tiger, Jnanesvar ame forward to meet him seated n this wall. There are several ther temples also at Alandi.

About 300 years after the *Samai* of Jnanadev, Eknath Maharaj nce again edited *Jnanesvari* in the aka year 1506. Eknath was the upil of Janardanaswami and he as daily reciting *Jnanesvari*. He ollected numerous manuscripts nd found that on account of the istakes and negligence of writers there was a large number of bad readings in the text. He therefore re-edited the text and published it on Kapilashashthi. It is said that it was Eknath who found out the *samadhi* of Jnanesvar Maharaj at Alandi, and also started the practice of pilgrimage to this *samadhi*. Sri Jnanesvar Maharaj had voluntarily given up his body or had his *Jivatsamadhi* in the presence of his brethren and other saints on the 13th day of the dark half of Kartik in Saka year 1218. Reverence to Jnanesvari is shown in a number of ways. Devotees of the Varkarisampradaya call Jnanesvar and his great work *Jnanesvari* as *mauli* or *ai*, the Mother. They carry the work on the head and also worship it with flowers.

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ABC OF BLOOD PRESSURE

Sahib Singh Ahuja

THE general public, today, is becoming blood-pressure conscious. At one time the most common question was, "How is my weight?" Now many are heard to say, "I wonder what my blood pressure is?"

The blood-pressure test is generally taken as a dreadful thing but the truth is that it is one of the most revealing of all medical tests. It warns us against many ailments in our system. Today no one need fear the blood-pressure cuff; it is indeed one of the best friends we have.

The blood-pressure gives an insight into the work the heart is doing and the condition of the blood vessels. It is usually taken on the arm. A band containing a rubber bladder is compressed with air until it stops the circulation, then it is gradually released until the blood starts circulating in the arm. The point on the indicator at which the first sound of blood rushing through is heard, is noted. This is the high reading, or systolic pressure. This reading measures the output of the heart, that is, the amount of push the h contributes to the circula blood.

To obtain the low reading, diastolic pressure, the arm is ther decompressed to the p where all the pulse beats through the arm vessels. T reading shows the resistance the outlying blood-vessels of body and, of course, is elev with decreased elasticity in bl vessels or hardening of the ries, which eventually get ch with lime deposits.

A variety of stresses, wo constant fatigue and so on tighten artery walls and r pressure, imposing a great bur on heart and arteries. Often heart enlarges to meet the creased load of work. Un warning of the situation is gi by the blood-pressure test, steps are taken to correct it, heart may fail from overwork a corroded artery may rupture the brain to cause apoplexy, clot may form on the roughe wall of one of the heart's arte causing an impediment in the blood; this is the fatal coronary rombosis.

The difference between the two eadings (systolic pressure minus iastolic pressure) is called the ulse pressure. This tells the mount of load or work that the eart is doing.

Blood pressure is usually written as a fraction; for example, 60/90, in which instance the sysolic pressure is 160, diastolic presure, 90 and the pulse pressure 70. n other words blood pressure is imply the measure of the lateral pressure of the blood-vessel wall against . the contained blood, registered in milimetres by a column of mercury.

We are asked, "What should my normal blood pressure be?" Many people have been taught that 100 plus your age gives the correct blood pressure. While it is true that the blood-pressure tends to rise with age, this way of estimating your normal blood pressure gives a false answer.

Our blood pressure varies many times a day to meet the body's demands. In the event of anger or fear it may rise by 50%. It rises at mealtimes, falls when we are sleepy. It is low in the morning before activity begins: rises with strenuous exercise or when we are gloomy and full of worries; drops when we have a warm bath or read a diverting book.

While there is some difference of opinion as to what exactly normal blood-pressure is at any given age, while it varies somewhat in different individuals, it is quite agreed generally that a pressure over 160 systolic and over 100 diastolic is in the high blood-pressure range. What is really meant when blood-pressure is spoken of, is average blood-pressure. The average systolic pressure varies from 70 in infants to 150 in the aged. Excitement, exercise and many other things may cause a momentary rise in the pressure; so the most accurate plan is to have the person lie quiet for about 10 minutes before taking the reading.

For convenience's sake the types of hypertension may be divided into three groups:—

1. Those with high systolic and low diastolic pressure.

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2. Those with high systolic and high diastolic pressure.

3. Those with low systolic and high diastolic pressure.

There is often a combination of these different disorders. The following are some of the factors which tend to raise the blood-pressure or have an influence on its rise:—

1. Over-eating. 2. Heredity. 3. Mental strain. 4. Constant fatigue. 5. Worry. 6. Rich living. 7. High protein diet. 8. Tobacco and liquor. 9. Lack of sleep and rest. 10. Condiments. 11. Tea and coffee.

If you have a high blood-pressure remember:—

1. Be under physician's care. 2. Remove all causes of infection, such as bad teeth or tonsil etc. 3. Eat moderately of a diet consisting largely of fruits, and vegetables, limiting the heavy-protein diet such as meat, cheese, eggs etc; avoid tobacco, liquor, tea and coffee. 4. Maintain proper elimination through bowels and kidneys. 5. Take moderate exercise. 6. Relieve the tension of life. 7. Get plenty of rest and sleep.

Until a few years ago lo diets, more rest and relax were prescribed to correct blood-pressures but today sp treatments are available. They the new tranquillising dr mainly the derivatives of In snake-root, Rauwolfia.

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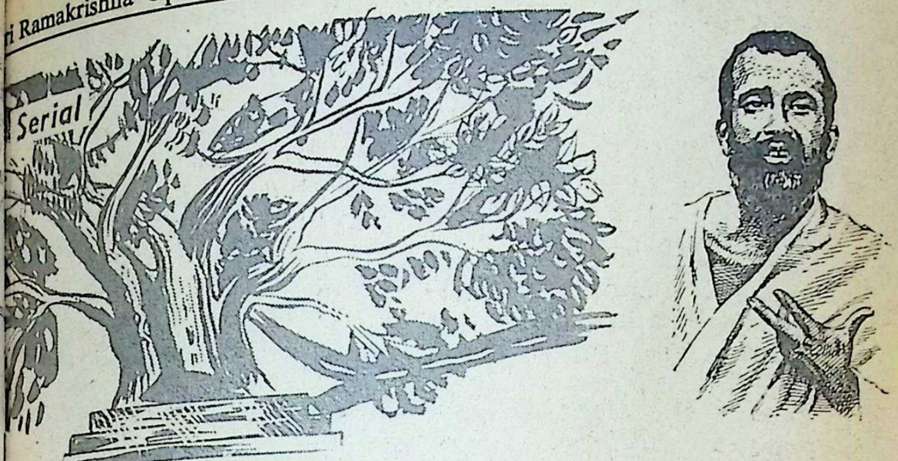
All acts done with an exceptation of reward yield their fruits in accordance with the law of Karma, while those done with no selfish interest in the spirit of dedication to God purify the mind.

—Radhakrishnan,

ri Ramakrishna Upanishad—6

C. Rajagopalachari



A KING AND A BHAGAVATAR

A BRAHMIN, learned in the Sastras and the Puranas, went to a king and told him that he desired to read and expound the Puranas in the palace. The Brahmin said, "Maharaj! The *Bhagavata* is a great book of *Dharma*. You must study it under good teacher. If you command me, I shall expound it to you. I m known to scholars as a great Pandit learned in the Dharma Sastras. I long to read and expound the *Bhagavata* in the palace."

The king was a shrewd man with sound common sense. He said to himself: "If this man had read and understood the true import of the *Bhagavata*. he would e performing meditation and usterity. He would not have ome to royal palaces in quest of money and fame." Addressing the Brahmin, he said: "Learned one! I too am eager to make you my teacher and hear your exposition of the *Bhagavata*. So, read the work again once or twice, and come later."

The scholar was somewhat angry when he heard what the king said. But what was the use of getting angry with a king? He returned home without uttering a word. As he walked home, he said to himself in grief: "This king is a great fool. He cannot recognize a learned man. He asks me to go back to him after reading the *Bhagavata* again! I have spent twelve years in reading the Sastras. I have got the whole of the *Bhagavata* by heart. And this king wants me to read it again."

Coming home, he told his wife

what had happened. After thinking for a while, she said: "After all he is a king. Do as he bids you. Read the *Bhagavata* once again and then go to him and tell him that you have done his bidding. If you should please the king somehow and get appointed as the palace story-teller, our fortune is made."

The Brahmin took his wife's advice and read the *Bhagavata* again with great care. He was now able to answer any question on the work. On an auspicious day he went to the palace again.

The king received the Brahmin with great respect. To the king's query if he had re-read the *Bhagavata,* the Brahmin replied: "Your Majesty! I have come here after reading the Purana again a number of times as your Majesty commanded. My only desire is that I should expound the *Bhagavata* to you and help to enhance your glory and righteousness!"

Said the king: "O learned one! Be assured that I shall be your student and learn the *Bhagavata* from you. But, go home now and return after reading the work once again."

Thus disappointed again, the Brahmin returned home and told his wife what had happened. She said to him: "There is some mystery in this. Read it once again as the king said. Let us see."

With great perseverance, the Pandit began to read again. Determined not to be disappointed this time, he went to a solitary abode and read the book with great attention and deep concentration. This time he discovered meanings in the work. The of God's incarnation moved heart in spite of himself. He forgot to take his food in He found rare truths in the *gavata* which he had not disco ed before. He had no tho even of going home.

He now realized that money and honour are but After a time, he even ceased read the *Bhagavata.* He spent time in meditation. He gave all idea of going to the palace.

While thus he spent his tim meditation and penance, with attending to the household, wife was puzzled and grieved the turn of events. She asked leave to see the king and co ed her anguish to him. The on learning what had happe was mightily pleased. He st to go and see the Brahmin hi

When he came to the *ashr* the king saw a new lustre in Brahmin's countenance. The of supreme wisdom shone br in his face.

The king fell at the Brahm feet, and said: "You have won grace of God. I bow to you. give my sin."

Learning and scholarship quite different from true wisd the knowledge of the Real, w comes only through devotion.

[From *Sri Ramakrishna Upan* by Sri C. Rajagopalachari, publ and copyrighted by Sri Ramakr Math, Mylapore, Madras-4, who kindly permitted us to quote.]

[*To be conti*

Serial

SANE LIVING

21. MASTERS AND SERVANTS

REPINE not, O man, at the state of servitude; it is the appointment of God, and hath many advantages; it removeth thee from the cares and solicitudes of life.

The honour of a servant is his fidelity; his highest virtues are submission and obedience.

Be patient, therefore, under the reproofs of thy master; and, when he rebuketh thee, answer not again; the silence of thy resignation shall not be forgotten.

Be studious of his interests; be diligent in his affairs; and faithful to the trust which he reposeth in thee.

Thy time and thy labour belong unto him; defraud him not thereof, for he payeth thee for them.

And thou, who art a master, be just to thy servant, if thou expectest fidelity; and reasonable in thy commands if thou expectest a ready obedience.

The spirit of a man is in him; severity and rigour may create fear, but can never command his love.

Mix kindness with reproof, and reason with authority; so shall thy admonitions take place in his heart, and his duty shall become his pleasure.

He shall serve thee faithfully from gratitude; he shall obey thee cheerfully from love; and fail not thou in return to give his diligence and fidelity their proper reward.

22. MAGISTRATES AND SUBJECTS

O THOU, the favourite of heaven, whom the sons of men, thy equals, have agreed to raise to sovereign power, and set as a ruler over themselves; consider the ends and importance of their trust, far more than the dignity and height of thy station.

Thou art clothed in purple and seated on a throne; the crown of majesty investeth thy temples; the sceptre of power is placed in thy hand; but not for thyself were these ensigns given; not meant for thy own, but the good of thy kingdom.

The glory of a king is the welfare of his people; his power and dominion resteth on the hearts of his subjects.

The mind of a great prince is exalted with the grandeur of his situation; he revolveth high things, and searcheth for business worthy of his power.

He calleth together the wise men of his kingdom; he consulteth among them with freedom, and heareth the opinions of them all.

He looketh among his people with discernment; he discovereth the abilities of men, and employeth them according to their merits.

His magistrates are just; his ministers are wise; and the favourite of his bosom deceiveth him not.

He smileth on the arts, and they flourish; the sciences improve beneath the culture of his hand.

With the learned and ingenious he delighteth himself; he kindleth in their breasts emulation, and the glory of his kingdom is exalted by their labours.

The spirit of the merchant who extendeth his commerce, the skill of the farmer who enricheth his lands, the ingenuity of the artist, the improvements of the scholar, all these he honoureth with his favour, or rewardeth with his bounty.

He planteth new colonies; he buildeth strong ships; he openeth rivers for convenience; he formeth harbours for safety; his people abound in riches; and the stren of his kingdom increaseth.

He frameth his statutes w equity and wisdom; his subje enjoy the fruits of their labour security, and their happiness c sists in their observance of t law.

He foundeth his judgments the principles of mercy; but in t punishment of offenders he strict and impartial.

His ears are open to the co plaints of his subjects; he restr neth the hand of their oppresso and delivereth them from th tyranny.

His people, therefore, look up him as a father, with revere and love; they consider him as guardian of all they enjoy.

Their affection unto him be teth in his breast a love of public; the security of their hap ness is the object of his care.

No murmurs against him rise their hearts; the machinations his enemies endanger not his st

His subjects are faithful a firm in his cause; they stand his defence as a wall of brass. T army of a tyrant flieth before th as chaff before the wind.

Security and peace bless dwellings of his people; and gl and strength encircle his thr for ever.

[*To be contin*

Dr. B. L. Atreya

The Jivanmukta

[This article is an extract from the clear and scientific analysis of **Brihat Yoga Vasishtha.**]

THE life in which a Sage experiences the last stage of Self-realization is the last life of individuality, which, from the standpoint of his subjective experience, he has already transcended and negated, but which, objectively, still continues as a material effect of his previous willing in the form of his life. It is a shadow in the material world, as it were, of the previous subjective individuality which is no longer in existence.

Thoughts, it seems, take time to be materialised in the objective world, like the light of distant stars in reaching our eyes. It is possible that a star, whose light is reaching us now, and so giving us the impression of its present existence, may have been long ago effaced out of its existence, if it was distant enough. To us the existence of such a star is a fact, but in the world where the star actually was, it is no longer in existence and no longer to be perceived as such. So is the case with the individuality of a *Jivanmukta*, a Sage whose individuality has been totally dissolved and who actually does not feel to be an individual in the world of Spirit and Thought, but who appears to be living, nay, actually lives in the physical world, as an effect, as a passing shadow, of his previous individuality. His life is a reality to others, but an appearance in his mind, and unreal for his Self in which he now has his conscious being. This, in brief, is the idea of *Jivanmukti,* the Liberation of One who is yet living, according to *Yoga Vasishtha.* A large number of verses is devoted to the description of such a life. We give below a brief description of how such a Sage lives and behaves in the world.

"Pleasures do not delight him, pains do not distress. There is no feeling of like or dislike produced in his mind even towards serious, violent and continued states of pleasure or pain. Although externally engaged in the worldly actions, he has no attachment in his mind to any object whatsoever. His conduct does not annoy anybody; he behaves like an ideal citizen and a friend of all. Outwardly he is very busy, but very calm and quiet at heart. He is free from the restrictions of caste, creed, stages of life *(ashrama)* custom and Scriptures. He rests unagitated in Supreme Bliss. He does not work to get anything for himself. He is ever happy and never hangs his joy on anything else. His face is never without the lustre of cheerfulness on it. He behaves with other fellow-beings as the occasion and the status of the person demand, without the least strain on his mind. He plays as a child in the company of children; he is a youth among the young; and he acts as an old man in the company of the aged ones. He is full of courage in the party of courageous people, and shares the misery of the miserable ones. There is nothing which he has to achieve. He therefore performs and gives up actions without much concern like children. In spite of his being occupied with actions appropriate to the time, place and circumstances, he is untouched by pleasure or pain arising from them. He never feels desponded, proud, agitated, cast down, troubled or elated. He is full of mercy or magnanimity even when surrounded by enemies. He regards his activities as a part of the Cosmic Movement and performs them without any personal desire. He never hankers for the pleasures that are not in his hand, but enjoys all those he has. The idea of *"I"* and *"Mine"*, of something to be achieved and something to be avoided, has died in him. For the Sage himself, no purpose is served by any activity, nor abstaining from activity. He therefore, acts as the occasion suits him. Even doing all sorts actions, the Liberated One is ways in *Samadhi*. He is a M *Karta* (Great Worker). He wo without any anxiety, egoistic fe ing, pride or impurity of he He is a *Maha Bhakta* (Great E joyer). He does not discard t pleasures he has got, nor des for the pleasures he has not g He finds equal pleasure in old a death, misery, poverty or in ruli over an empire. He eats wi equal gusto the eatables of a tastes, of ordinary or superior qu lity. He does not make any of t natural functions of his body par lyse for want of proper exerci His body is a kingdom unto hi over which he rules wisely a well. He keeps it healthy a does not starve it of the approp ate requirements. So far as t external behaviour *(vyavahara)* concerned, no difference appea between the Liberated and t ignorant. The difference, ho ever, consists in the presence desire in the case of the latter a its total absence in the form The life of a Liberated Sage really the noblest and the happie life. From him Goodness is sc tered all round. Having seen hi having heard about him, havi met him, and having remembe him, all creatures feel delighte He has no longer any struggle f livelihood. The guardian ange of the world protect and suppo him, as they do the enti Cosmos".

. . . So tiny is a single bacteria that it could not weigh more than 3 billionth of a grain, and it would take 1,500 of these tiny forms of life, placed end to end to stretch across the head of an ordinary pin. Think of such a minute speck of life being able to nourish itself and play such an important part in our world. . . .

BACTERIA

a demonstration of Creative Wisdom

Anna Verona Dorris

A STRANGE little life we all hear a great deal about is Bacteria, a name applied to a egetable organism, the most mi- ute known. These minute liv- g specks (micro-organisms) are und almost everywhere; in the r, waters, soil, in most foods and inks. They flourish in the outh, stomach and intestines of nimals and in the superficial lay- rs of the skin. The rancidity of utter, putrefaction of cheese, the ecaying meat, the souring milk, he moldiness of stale bread, are ll due to the presence of this ver-present living Bacteria. Vater, even the purest, con- ains millions of Bacteria. This true even in fresh spring water. owever, stagnant water and ater of sewers contain enormous antities of Bacteria.

It is interesting to note that this microscopic one-celled organism is of great importance too, its service might be positive or negative. Many species of Bacteria are harmful to man and animals in that they are responsible for some of man's most serious diseases such as tuberculosis, pneumonia, typhoid fever. On the other hand, some Bacteria are of great economic importance. When they live on decaying animal or vegetable matter, they are decomposing that matter into its constituent elements, and returning it to the mineral status again for plant food.

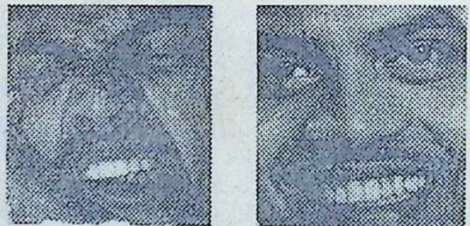
Bacteria have an immense influence on the nature and composition of soils. They play their part in the complete disintegration of all organic remains of plants and animals and inorganic rock particles. Bacteria alone insure the continued fertility of the soil and thus increase the production of plant food. Bacteria are also used today in industries to sour milk, make artificial buttermilk, regulate the texture and flavour of butter, ripen some cheeses or make vinegar from alcohol and so on. On the other hand, foods may spoil because of their presence and growth. Thus we see the strange activities of only one little microscopic living organism that fairly saturates our whole environment fulfilling their particular mission as created. And remember, "each bacterium is a single nucleated cell of protoplasm, rounded by a cell membrane and is endowed by properties which belong to living organisms as such."

So tiny is a single bacteria that it could not weigh more than 3 billionth of a grain, and it would take 1,500 of these tiny forms of life, placed end to end to stretch across the head of an ordinary pin. Think of such a minute speck of life being able to nourish and play such an important in our world. And this is one demonstration of Cre Wisdom.

A garden specialist rec said, "When you pick up a h ful of soil in your garden you no idea what you are holding. just one grain of it there are to 500 million bacteria, 20 mi streptomyecites, 900 thous fungi, 100 thousand yeats, thousand protozoa and 500 t sand algae, plus unknown n bers of other kinds of organi Don't be disturbed however. matter of fact, if it were not their presence in our soils wouldn't be growing vegetable ornamentals, as their prin function is to break down org matter into food elements for p growth."

Scientists had not the sligh concept of this abundance of finitesimal life until comparati recent times.

[Courtesy: *New Ou*



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BHAGAWAN PARASHURAMA

PART II: FIFTEEN YEARS AFTER

K. M. Munshi

10

PREVIOUS STORY

The Aryas led by King Divodasa of the Tritsu tribe and his High Priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe, is taken captive by Shambara. Shambara's daughter Ugra falls in love with Vishwaratha who accepts her as his wife.

Ugra gives birth to a son but is killed by Bhairava, High Priest of Dasyus. Agastya marries Lopamudra and Vishwaratha, Rohini.

Sudasa drives Vishwaratha from Tritsugram. Deeply grieved, Vishwaratha walks up the Gomantaka Hill seeking guidance from Lord Savita. He returns as Vishwamitra and is requested by Sudasa to become his High Priest.

After fifteen years, Renuka, wife of Jamadagni, gives birth to Rama. Disagreeing with others over Rama's education, Kavi leaves for Bhrigugram. Rama goes in search of him and on the way, is captured by strange men, when he gets acquainted with Shunahshepa, son of Ajigarta. He escapes. Vriddha spots him in the forest.

Six years after Rama's return to Jamadagni's ashrama. *Sudasa, now king of the Tritsus, invites Sage Vasishtha to be his High Priest. Shashiyasi, the Arya princess, is known to love the Dasyu prince Bheda, who runs away with her.*

King Harishchandra is in search of a father who is willing to give up his son to be slain at a human sacrifice. Ajigarta, Shunahshepa's father, agrees to sell as also to slay his son at the sacrifice. He, however, reveals to Vishwamitra that Shunahshepa is none other than Vishwamitra's son by Ugra.

15

VISHWAMITRA RENOUNCES OFFICE

STRANGE are the ways of the Gods, thought Vishwamitra, the great Sage.

The Gods had, no doubt, blessed his mission in life. They had withdrawn the curse from King Harishchandra and cured him without a human being offered in the sacrificial fire. His *tapas* had, in this way, borne fruit. The miraculous manner in which Shunahshepa was saved showed that the Gods had not forsaken him.

The Sage was happy beyond words that this handsome and brilliant young Shunahshepa was indeed his son whom he thought as dead. He had never forgotten the boy's mother, Ugra, the daughter of the Dasyu King, Shambara. How could he forget his first love who had, because of her love for him, given up her father, her race? The boy had also invoked God Varuna in the noble accents of a born rishi; he was, the Sage thought, fit therefore to be his spiritual successor.

For a moment Vishwamitra had toyed with the idea of being fair to Shunahshepa and seating him on the throne of the Bharatas. The boy was his eldest son; it would be but just to him that he should succeed to the kingship of the Bharatas. Such a king would, with the blood of both the royal races in his veins, certainly the Aryas and the Dasyus one people.

But it was a foolish idea; of the Sage had no doubt. Even hini, his devoted wife, had b unhappy, as she never had b at the likelihood of her eldest Devadatta, being superseded the son of a Dasyu girl.

But that was not all. The B ratas as also the Bhrigus knew love which Vishwamitra had borne for the daughter of Sh bara. The very thought tha might like to see Shunahsh succeed to the kingship of Bharatas had put them in a su mood. Whatever their friend for the dark-skinned Dasyus, were a proud race; and the idea of a king with Dasyu b in his veins sitting on the th of the great king Kushika been, to them, simply uncon able. Even the sage Jamad who invariably deferred to wamitra's wishes, had been in his mind: No one would a Shunahshepa as the king of Bharatas.

Vishwamitra was under no sion as regards this feeling and amused at the folly of men. who ordinarily were righ and God-fearing, could not r cile themselves to the truth was so clear to him. They

ot understand that the heart, not
e colour of the skin, made dif-
rences between man and man.
Events, one more momentous
an the other, followed in quick
ccession.

Loma, accompanied by Rama
d Vimad, came. She told the
ge that her brother, King Sudasa,
d offered the office of high priest
Vasishtha; that Vasishtha had
clined to accept the office un-
ss Vishwamitra was willing to
p down from it; that Vasish-
's son, Shakti, had been asked
ascertain his wishes. Loma,
erefore, told the Sage not to
ree to her brother's suggestion.
Vishwamitra smiled indulgently
d told Loma that it was for a
g to appoint him high priest.
Sudasa decided to appoint Va-
htha as his Purohit, he could
ve possibly no objection.

Then came the messenger from
Kavi Chayamana, the com-
nder of the joint forces of the
itsus, the Bharatas and the Bhri-
s. Prince Bheda, the Dasyu, had
napped Shashiyasi, wife of the
r-apparent of Sudasa. This had
raged the feelings of all Tritsus.
e foolish Prince had indeed com-
tted a sacrilege by taking her
ay from the *ashrama* of Vasish-
.

asishtha, the Master of Silence,
en this sacrilege was committed
his presence, had not only ac-
ted the office of high priest of-
d to him by Sudasa, but pro-
med himself high priest of all
Aryas in order to vindicate
their ways ordained by *Rita*, the Divine Law. He had also called upon all the Aryas of Saptasindhu to join him in a campaign to destroy Bheda.

Strange, strange are the ways of the Gods, thought Vishwamitra. They had given him back his long-lost son by Shambara's daughter; at the same time, they had inspired Vasishtha and all Saptasindhu to seek the destruction of Shambara's only surviving son. Again, the Gods had vindicated his truth and upheld his mission by saving Harishchandra; in the same breath, they had taken away from him the high position which only held the Bharatas and the Tritsus together and maintained peace in Saptasindhu.

The Sage smiled sadly. He was still on his trial. The Gods wanted him to continue to go through the fire of tribulations. He bowed his head in humble submission.

Soon after, Rohini, his wife, came to him and begged for forgiveness. She had been wrong in losing her temper, she said. She had decided to accept whatever his decision about Shunahshepa was; for that must be right. The Sage assured her that he would never make her children unhappy, and never, never would he let the Bharatas decline in strength.

Then, as the Sage was walking up and down the forest-glade in communion with himself, Shunahshepa came to him. Asked by the Sage, the boy related the story of his life; of his sufferings; of his futile attempts to acquire learning; of his desire to sit at the feet of a great sage; of his ambition to be a rishi. He wanted no position, he said, no wealth, and no cows; he just wanted to be Vishwamitra's disciple and learn the sacred *mantras;* and, if the great Sage was merciful, he would like that his father, Ajigarta, and his family should be purified and rescued from the lot of the accursed.

The Sage was fascinated with Shunahshepa's ardent passion for learning and knew that this son of his was born to be a rishi, not a king. With a happy heart, he decided, therefore, that Devadatta, Rohini's son, should be immediately installed as the king of the Bharatas. This would make everyone happy.

But bad tidings soon followed. Vasishtha's disciples had started for different settlements in Saptasindhu to invite the warriors of all the clans to join Vasishtha in destroying Bheda.

Invited by King Sudasa, Arjuna of the Haihayas, the haughty young king of distant Mahishmati which was situated on the banks of the river Narmada, had also arrived in Tritsugram with three thousand fierce and uncontrollable warriors. Sudasa had also sent his uncle and general, Haryashwa to Vishwamitra to bring back his sister, Loma, as she was to be married to Arjuna, the Haihaya king.

Humbly, prayerfully, Vishwamitra sought the guidance of the Gods and arrived at his decisions.

He installed Devadatta, Roh eldest son, as the king of the ratas. This brought a sens relief to the Bharatas and Bhrigus; they knew that their ter had sacrificed his fo wishes in order to consol them.

The mood of the Bharatas the Bhrigus changed into or triumph when Vishwamitra nounced the office of high pri the Bharatas and the Tritsus. was their master's challeng Vasishtha. The Bharatas now free from the oppressive which tied them to the ha Tritsus.

In consultation with Jama the Sage also took a third st

Haryashwa was soon comi the camp to fetch Loma; sh the other hand, was deter not to go back to her brother to wed Arjuna, whom she dered a barbarian. She threa to commit suicide if she was into marriage with him. The therefore, decided that Ram Loma, accompanied by Re Jamadagni's wife, should go King Kutsa of the Purus, now that the sacrificial sessio over, was leaving for his gram. This powerful king of Purus was the maternal father of Renuka and the b of Loma's grandmother.

Haryashwa was, howeve pected to come any moment. Kutsa, on the other hand,

(Continued on page 61)

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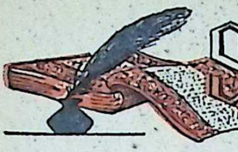

SANSKRIT LESSONS

XIV

प्रश्नोत्तराणि

विनय :– त्वं कुत्र खेलसि ?
Vinay :—Where do you play?

मोहन :– अहं अङ्गणे खेलामि ।
Mohan :—I play in the compound.

विनय :– किं परमेश्वरं न अर्चसि ?
Vinay :—Don't you worship God Almighty?

मोहन :– प्रतिदिनं प्रातः सायं परमेश्वरं अर्चामि ।
Mohan :—I worship God Almighty both in the mornings and in the evenings every day.

विनय :– किं त्वं मन्दिरं चलिष्यसि ?
Vinay :—Will you go to temple?

मोहन :– त्वया सहा अवश्यं चलिष्यामि ।
Mohan :—Certainly I shall come with you.

विनय :– तत्र किं किं भवति ?
Vinay :—What will be there?

मोहन :– तत्र जनाः आगच्छन्ति पूजां च कुर्वन्ति ।
Mohan :—There people come and offer prayer.

विनय :– किं अद्य सायंकाले, शालायां क्रीडाप्रतियोगिता भविष्यति ?
Vinay :—Will there be a match this evening at our school?

मोहन :– आम्, नूनं भविष्यति ।
Mohan :—Yes, certainly there will be a match.

विनय :– किं त्वं अवलोकनाय चलिष्यसि ?
Vinay :—Will you go to witness it?

मोहन :– अवश्यं चलिष्यामि ।
Mohan :—Certainly I shall go.

MAY 5, 1957

विनय :- तदनन्तरं किं करिष्यसि ?
Vinay :—Then what will you do?

मोहन :- पश्चात् समीपस्थे उद्याने अटिष्यामि ।
Mohan :—Then I will have a walk in the park nearby.

विनय :- किं प्रतिदिनं त्वं तत्र अटसि ?
Vinay :—Do you walk everyday there?

मोहन :- रमणीयं खलु उद्यानम् । अतः प्रतिदिनं तत्र अटामि ।
Mohan :—The park is a beautiful one. Hence I go and walk there daily.

विनय :- श्वः प्रातःकाले अहं अपि तत्र आगमिष्यामि ।
Vinay :—I shall also come there to-morrow morning.

मोहन :- अवश्यं आगच्छ ।
Mohan :—Yes, Do come.

EXERCISE

XIV. Translate into Sanskrit:

1. Where does Rama play?
2. Why don't you play?
3. I shall also play with him.
4. Why does he wander there without any purpose?
5. I won't wander like this.
6. What will take place there?
7. Who else will play with me?
8. I play there in the evening.
9. The priest offers worship to the deity.
10. All will offer worship to the deity.

XV. Frame sentences of your own with the words given below:

१. उद्यानम् २. मन्दिरम् ३. क्षेत्रम् ४. तेन ५. कुत्र
६. पश्चात् ७. धावति ८. चलिष्यति ९. आगमिष्यामि
१०. लिखामि ।

Our Fortnightly Profile—70

NOBUSUKE KISHI

IT is an irony of fate—or is it a revenge of history?—that a nation which less than 15 years ago prided in naked militarism should today, thanks to utter disillusionment and bitter experience, spearhead the movement "to awaken the conscience of mankind", and demand banning of thermo-neuclear weapons "solely and purely from the standpoint of humanity". The man captaining this crusade is 60-year old Nobusuke Kishi, presently Prime Minister of Japan.

Prime Minister Nobusuke Kishi belongs to that clan of exceptionally astute and clever politicians who are capable of converting 'defeat into victory.' In December 1956 when Hatoyama relinquished the Prime Minist ship and the Presidents of the ruling Democratic Liber Party, Kishi made a bid but lost Mr. Tanzan Ishibashi by j seven votes. Shrewd as he w Kishi, however, agreed to serve Foreign Minister in the Cabi of his rival Mr. Ishibashi. In nuary this year, Ishibashi fell due to a heart attack coupled w pneumonia. During Ishibashi's ness and in the absence of an o cially designated Deputy Pri Minister, the question arose as who should act for the Pri Minister. All eyes were natural turned to Mr. Kishi. The Ishiba supporters in the Democratic Li ral Party were not quite willing designate Mr. Kishi as acti Prime Minister. However, a co promise formula was evolved which Mr. Kishi was given t cumbersome title of Tempora Acting Prime Minister. This w of course, a slap in the face Mr. Kishi and to show h where exactly he stood, lest should attempt to over-step bounds. Though humiliate

r. Kishi accepted this also in the e hope of extracting 'victory out defeat.'

Unlike his predecessors, Mr. Kishi eated the opposition with e respect, and his answers to estions were clear, precise, unnbiguous and full. This won him iversal admiration from the ess and the public. Though miliated, he conducted himself th great dignity; he took special e to create the impression that, atever he did and said as Temrary Acting Premier was on belf and as the 'mouth-piece' of ime Minister Ishibashi. The e for presentation of the Budt came. The Opposition was sistent that in the absence of e Prime Minister, the budget oposals should not be discussed the Diet. At this, inspired by nuine national interest, r. Ishibashi announced his resignation from office so that the affairs the State may not suffer. Then e mantle of Prime Ministership tomatically slipped into the nds of Mr. Kishi, who less than o months before lost the race r the post by a very narrow argin.

Mr. Kishi was born on Novemr 13, 1896 in Choshu (nowadays own as Yamaguchi Prefecture), nsidered to be the traditional me of crafty politicians. True his name,—for in Japanese guage Kishi means "Rivernk"—he has the reputation of always keeping a foothold on both river-banks. For achieving his political ends, he is known to effectively wield the twin-weapons of slander and smile.

Mr. Kishi graduated from the Imperial University of Tokyo. From 1936 to 1939 Mr. Kishi was the uncrowned king of Manchuria. In 1940, he was appointed Secretary to the Ministery of Commerce and Industry. He acquitted himself very creditably and was therefore, in 1941, promoted as Minister for Commerce and Industry. In 1943, he was Minister without portfolio; he was later appointed Minister for Civil Supplies in the Tojo Government. From 1945 till the end of 1948, he languished in an American prison at Sugamo. However, he cleverly managed to escape being charged and put to trial as "War Criminal". In 1950 Mr. Kishi became the Secretary-General of the Democratic Liberal Party. He became Foreign Minister in the Ishibashi Cabinet that was formed at the beginning of this year. Now he is in the saddle as Prime Minister, Foreign Minister and President of the ruling Democratic Liberal Party.

Mr. Kishi has set his face firmly against any new idea of "neutrality" for Japan in or out of the United Nations. He has unequivocally declared that Japan could not be neutral because it was aligned with the United States and the "free Democracies". However, in order to placate his Socialist Opposition, he has accused the United States for "tactlessness" and "lack of understanding" in the handling of the Okinawa issue and of Japan's defence problems. As for the "Eastern camp versus Western Camp" issue, Mr. Kishi has said that while one day Japan might act as a bridge between them, it was not yet strong enough to attempt it. These are again obvious attempts to keep a foothold on both sides.

Mr. Kishi may continue as Premier in spite of murmurs inside his Cabinet and the exhibition of the fangs of his enemies. Awkward domestic and external pressures are sure to be there. For one thing the Socialists are against Japan's rearmament beyond a modest level. To U.S.A.'s complaint that Japan is not enthusiastic about its defence, Kishi has answered that Japan is spending £ 100 millions on its defence forces and £40 millions towards contribution to American defence of Jap He has, however, not fulfilled promise to add 10,000 to the alre 1,50,000 strong Jap army. Ki has also stated in the Diet that the United States suggested se ing an atomic task force Japan, his Government would fuse permission.

During Mr. Kishi's Prime Min tership, Japan has received h first post-war Soviet Ambassad and the United States Ambassad to Japan bears the familiar nam of MacArthur. He cannot o viously accommodate both fu nor can he afford to displease th too much.

India's good wishes are w Prime Minister Kishi in his no mission. His efforts have u doubtedly given great fillip to t world-wide campaign for banni thermonuclear tests. If the ca paign succeeds, atomic fissio would cease to be a nightmare a would become a great blessing mankind.

ACHARYA SHANKARA—*Contd.*

realise this fundamental unity of every man, every community and every nation and try to establish closer and better relationships by uniting together in all walks of life rather than drifting each other on surface and external differences.

May the spirit of such a gr thinker, philosopher, genius a religious leader like Shank guide mankind to attain t high spiritual strength and w dom which alone can establ peace and harmony in this wo of chaos and confusion.

QUESTION BOX

ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has kindly agreed to answer in these columns questions from readers of Bhavan's Journal on topics falling within the scope of the Journal.

222

Sri B. Bhima Rao, B.A., B.L., Bellary-2.

Q: *Why did Sri Krishna who is omnipresent and omniscient, not come immediately and prevent the disgraceful disrobing scene as in the case of Gajendra Moksha in Bhagavatha?*

A: Critical times test the faith of a devotee. They are the fire of suffering through which all who have faith in Him must pass. He only helps those who are prepared to back their faith with life. Sri Krishna, therefore, naturally wanted to see to what wicked extremes Dushashana would go; whether Bhishma and others in their misguided loyalty to royalty would stand by truth or not, and how far Dharmaraja and others were prepared to stand by their pledged word. It was also the supreme act of faith on the part of Draupadi. Her prayer was most efficacious when her helplessness was absolute. That is why Sri Krishna intervened only when the last piece of cloth was left on her body.

223

Sri K. V. Vishwanatha Moorthy, Mandya.

Q: *Who is your favourite author?*

A: There have been many favourite authors. But ultimately I turn to Veda Vyas, the author of the *Mahabharata*. As an old phrase has it: "What is not in it, is nowhere."

224

Sri H. S. Narayana Swami, Shimoga.

Q: *What is "devotion to duty?"*

A: Devotion to duty means, as a first step, trying to be perfect in whatever little act one has to perform in the ordinary course of life. In the second stage, it comes to discovering the duty which our innate temperament prescribes and doing it. Lastly, it means an unwavering determination to perform the duty even at the cost of life as an offering to God.

225

Sri G. T. Sampathkumar, Mysore.

Q: *Do you advocate for world government to achieve world peace? Can it be achieved?*

A: There will be no permanent world peace unless nations voluntarily accept the unity of the world and the necessity for a federal World Government. If we do not progress towards a world government of some sort, the earth will be exploded by Hydrogen Bombs.

226

Sri K. N. Raghavendra Rao, Nanded.

Q: *Dictatorship is essential at the beginning stages of Democracy." Is it true?*

A: When foreign rule is eliminated, democracy can function only if the society is capable of throwing up democratic leadership and party discipline. Where that is not possible, military dictatorship or monarchic rule is the only way to preserve independence.

227

Sri M. R. Dorairaj, Parmakudi.

Q: *What makes nature to promote and support Atheists though they are misers and h hearted, likewise punish enjoy the sufferings of The though they are generous kind-hearted?*

A: 1. God would certainly mote and support the athe if they live the life of Spirit, of high aspirat dedicated to beauty, truth love, though in heir ignora or arrogance they deny G 2. Those who profess to lieve in God, if they have God-mindedness, no love f prayer and no aspiration beauty, truth and love, wo with equal certainty suffer. do not think you are right thinking that all theists generous or kind-hearted. all atheists are not so. Q a large section of huma believes in God. Is ev member of that section ge rous or kind-hearted?

228

Sri S. Dattatri, Tirthahalli.

Q: *The deterioration in the s dard of students is essenti due to the present-day typ education that they are ting. Am I correct? W type of education would suggest to make stud 'good citizens'?*

A: Again and again I have that in recent years our cation has been too infor tive. We have discarded mative education by neg ing the study of humani classics and religions. It is the latter kind of education which forms the character, shapes the ideals and strengthens the will to translate them into action. Without them, there can be neither men of character nor good citizens.

229

Sri K. L. Kulkarni. Kustogi.

Why is Bhavan's Journal named as Bhavan's Journal only? Is there any background or history behind it?

The *Bhavan's Journal* is so called because it is the journal of the Bhavan. There is no other background or history behind it.

230

Sri A. Anantha Krishna, Mysore.

: *About the title of the periodical is concerned I have been confused. The meaning of the term "Journal" is "a newspaper" or an account of daily transactions and events, a newspaper published daily. If such is the definition of "Journal" may your periodical be named as a Journal. I think it is not a Journal. "Bhavan's Journal" has the character of a magazine. So, may the title of your periodical be changed to "Bhavan's Magazine" from "Bhavan's Journal".*

A: Originally the Journal was intended to be a sort of diary of Bhavan's activities. Then it grew into its present form. But the name can't be changed now.

When a man named Thanthan Gopal (the lord of absolute poverty) thought that his name was not good he began to search for a better. After a thorough search, he composed a verse in Gujarati.

"I found Laxmibai (Goddess of Wealth) collecting cowdung; Dhanpal (protector of wealth) begging in the streets; Amar Singh (the deathless Lion) dying. Then I saw that the name Thanthan Gopal was quite good."

BHAGAWAN PARASHURAMA—*Contd.*

ly start on his journey the next rning.

In order, however, not to let oma be present in the camp when aryashwa arrived, Vimad, with fifty Bhrigu horsemen, was instructed to start ahead by a different path and wait for King Kutsa at a village a few miles away.

[*To be continued*]

Simhasana Dwatrimsika—43

SWARNAPURI COMES BACK TO LIF

PREVIOUS STORY

Adimula, the priest's son, was a suitor to the hand of Princess Sanchivi who demanded to know all about Swarnapuri. Not being able to bluff the Princess, Adimula sought King Vikrama's help who provided him with the information.

KING VIKRAMA who had been anxiously awaiting Adimula's return saw him return moodily. As he came near, Vikrama shook him by the shoulders and asked: "Oh, Brahmin, did you succeed?"

Replied Adimula: "Your Majesty, I told the Princess all about Swarnapuri as taught by you. She agreed that they were all correct and calling her parents, she said she was my wife in my previous birth and that together we had ruled Swarnapuri. She said that we were cursed by Sage Vishwamitra because we were late in welcoming him. When she fell at his feet for his pardon, the sage predicted that she would be born as Sadguna's daughter and myself as the priest's son. She has further asked me to return to Swarnapuri soon and meet her there so that we could be united and the sage's curse would be removed. I have now come to Your Majesty to help me to go to Swarnapuri to marry Princess Sanchivi. I request y good self to personally see that are installed in that kingdom."

King Vikramaditya who never satisfied till his undertak was complete immediately m preparations for taking Adimula Swarnapuri. Bidding adieu to parents, Adimula accompa King Vikrama on his journey Swarnapuri.

Together they sat upon shoulders of the ghoul which through space along the now fa liar route to Swarnapuri. On way they had to cross the Hi laya mountains. While look down on the wealth of Himala Vikrama noticed at a secluded Sage Vishwamitra himself en ed in *tapas*. Stopping the gh the two of them got down and ceeded to where the sage seated. They stood bowing be him silently till the sage ope his eyes.

When the Sage opened his e he immediately recognised K kramaditya and asked him: ikrama, what brought you re?"

Replied Vikrama: "O sage, please rmit me to introduce my friend imula. Your Holiness will remember your visit to Swarnapuri d the curse to which King arneswara unfortunately became subject to. Your Holiness ll also remember his queen interceding and begging your par. You were kind enough to dict their next birth at king guna's kingdom and their reion."

"I remember. What do you nt about it?"

"My friend Adimula is King arneswara and I want your liness to bless him."

"Adimula, be blessed. On reaching Swarnapuri, you will meet rincess Sanchivi. You shall be reited and the entire kingdom all become re-enlivened."

The King and Adimula fell on l fours before the great sage and ter bidding him good bye, the rty resumed its journey to arnapuri on the shoulders of e ghoul with a merry heart.

After crossing the Himalayas ey reached the island and found e giant banyan tree in which the ulous rocs lived. That was the t outpost. Satisfying themseles on the correctness of their ute, they resumed their journey. ey crossed the seven seas and ree *yojanas* when they landed n Swarnapuri which true to its

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name, was dazzling in the s light.

Alighting from the ghoul, th treated themselves to a sumptuo feast provided by the resource ghoul and afterwards King Vi rama took his friend along t streets of Swarnapuri showi him all its wonders. Adimu was simply overwhelmed by t sight of the city which remain in tact except for living being As they were looking on thus, t sun set for the day.

With the night setting on Ad mula had a dramatic metamorph sis. He immediately became Ki Swarneswara and regained co sciousness of his past birt Addressing Vikrama he sai "Mighty king, I now recollect th it is my good old kingdom. The is absolutely nothing that I do n know here."

King Vikrama nodded assent a by ten o'clock they reached th temple of Sundara before who they fervently prayed.

At that time Princess Sanchiv as was her wont, was seen enteri the city through the sky on h divine steed. Coming down, s saw Adimula standing before th *dhwaja stambha* whereupon s recognised her husband Swarne wara before whose feet she fe down prostrate, shedding tears joy. The steed which usually wa ed for Sanchivi's return vanish into the sky and Sanchivi too b came transformed into her old for of Swarna-Kanta. Who can de cribe the joy of reunion?

gether the pair offered heart- prayers to Lord Sundara in an orate manner and accompanied King Vikrama, the king and n of Swarnapuri walked family to their palace and occupied throne.

ere was a dramatic change in entire city which became ani- d instantaneously. The mini- s and courtiers who appeared to have awakened from a sleep in train and saluted the The city was humming with ity. The bazar was buzzing. e was no indication that the blood of the city organization at any time stopped.

g Vikrama who was witnes- the changeover was smiling ily. In accordance with his mise to Adimula, however, he ided over the marriage of ex- chivi with ex-Adimula.

the immense gratification of h. King Vikrama stayed at rnapuri for a week after which departed. He spent the re- ning days of his six-monthly e in the forest and at its com- tion, returned to Ujjain on the lders of the ghoul. He first of all went to the temple of Bhadra-Kali, his favourite deity, and prayed before her for Her guidance and help at all stages of his life. Later he entered his throne-room where he seated himself on the divine throne to the immense joy of his ministers and courtiers to whom he related the happenings of the last six months of his exile.

Later on he proceeded to the harem, ate the royal meal and enjoyed the company of his queen.

The statuette which was relating this story asked Bhoja: "You have just heard that King Vikrama not only visited Swarnapuri, the most wonderful city in the world, but also got removed the curse on the king and queen and the entire life of the city. If you think that you can boast of even a small part of such heroism you are welcome to ascend this throne, but not otherwise."

On hearing this well-meant rebuke on the part of the statuette, King Bhoja retraced his steps down to the earth and along with his minister Nitivakya returned to his palace for the day.

PRINCESS SADGUNA

AS usual King Bhoja woke up with the rising sun on the morning of the eleventh . He bathed in the sea, per- ed *puja* and offered *dana* and mas in the prescribed man- After taking his food, he ted for the throne-room followed by his ministers and courtiers at a respectable distance.

He offered prayers to Vikramaditya's divine throne and started ascending the steps. Till the tenth step he did not encounter any difficulty, but as he set foot on the eleventh, the statuette holding it suddenly became animated and exclaimed:

"If you are as valorous and chivalrous as our great emperor Vikramaditya you may ascend this throne, but not otherwise. Would you like to hear an instance of his greatness?"

"I shall be greatly indebted to you," replied King Bhoja.

Said the statuette:

"While King Vikramaditya ruled from this celestial throne, there was no limit to the *dana* and *dharma* he performed. The welfare of his subjects was his own welfare. Holding suzerainty over fifty-six countries, the great king ruled over Bharata justly and fairly.

"A few days before starting on his half-yearly exile King Vikrama ordered his faithful ghoul to go round the world and report to him any great difficulty in his dominion so that he could set it right.

"The ghoul accordingly made a whirlwind tour of the continent and reported: "Your Majesty! King Swarupa is ruling over Varanasi. Although he was blessed in every respect, for a long time he did not have children. At the advice of the great *rishis,* he worshipped poor mothers and pious fathers and presented them with lands and wealth. He thus carried on *tapas* for a long time. By the grace of God a girl was born to him whom he named Sadguna. Unlike many princesses, Sadguna learnt all the Vedas, *shastras, puranas* and had a rare intellectual attainment. She came of age and the god made a permanent abode f life in the person of Sadgun was the wont, the king ar a safe residence for her at cony in one of his palaces a pointed suitable companion aides for her safety.

"It so happened that King rupa had been on a hunting dition. Tired by the day's he got down the steps of a lake to quench his thirst. O steps of that tank he saw the of a *rishi* taking her bath.

"She was young, extremely looking and in the environ he was, he found his mind on the *rishi's* wife. The mo tried to suppress his emotio greater it shot out and in a time, he became completely a of lust. To be short, he atte to molest her, The *rishi's* wi ing very powerful cursed "May you and your entire kin become devoid of life during time," and walked away bris

"From that day Varanasi an subjects including Princess guna become corpses in day and became alive at night. so, she dressed herself sui wore attractive flowers and ed on the terrace enjoying loveliness of the moon and songs of night-birds.

"As ill-luck would have it, cess Sadguna came in for days. A *rakshasa* of very proportions and prowess ca to her life. He is a terror e *devas, nagas* and *asuras.* H

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apsara women in his harem. e is practically nothing, god an, of whom he is afraid. tains are playthings for him; s are like soda-water for him. ies all rogue elephants in a with a giant python garland- and throws round his neck. laughter is louder than er and anger more dangerous a volcano.

ppening to fly one night across this city which was gay like -loka, he put away his carav- ai down a mountain slope and ed over the palace when he d the Princess dancing to a He lost his heart on this and by a whiff of air, he d her into his nostrils and her to a cave in the Hima- s.

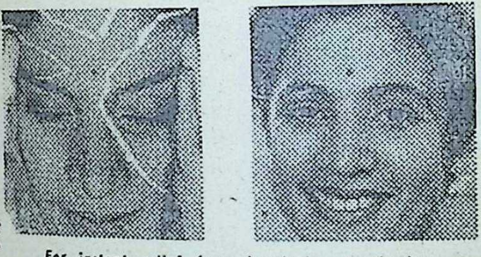
e *rakshasa* brought her the g ones of forest-beasts to sweet fruits and beautiful rs to please her. In his ty, but simple way, he tried in her heart. Sadguna, however, felt like a parrot at the jaws wild cat. She decided to out- him; her wit was her only pon against such great odds.

So she said: 'Oh great man! The moment you lifted me away from my palace, I have become yours. There is no doubt about that. Is there any escape for the sugarcane that enters an elephant's mouth? No. I am yours and you are mine. We are born for each other. Now, in order that our union might be happy, I have to undertake a *vrata* which will last three months. That has to be observed with very great austerity. You must help me to end it successfully by not pressing our marriage till then.' The fool of the *rakshasa* agreed.

"In the meantime, Sadguna's disappearance had put her parents to a further test. Throughout the night when they are alive, they weep and again become corpses by day. That is the position."

On hearing this strange recital, King Vikrama said "Bhatti, you had better look after the country while I am away on my usual exile." He put on his full uniform, took the magic sword, prayed before Bhadra-Kali, and proceeded towards Varanasi.

[*To be continued*]



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[*To be continued*]

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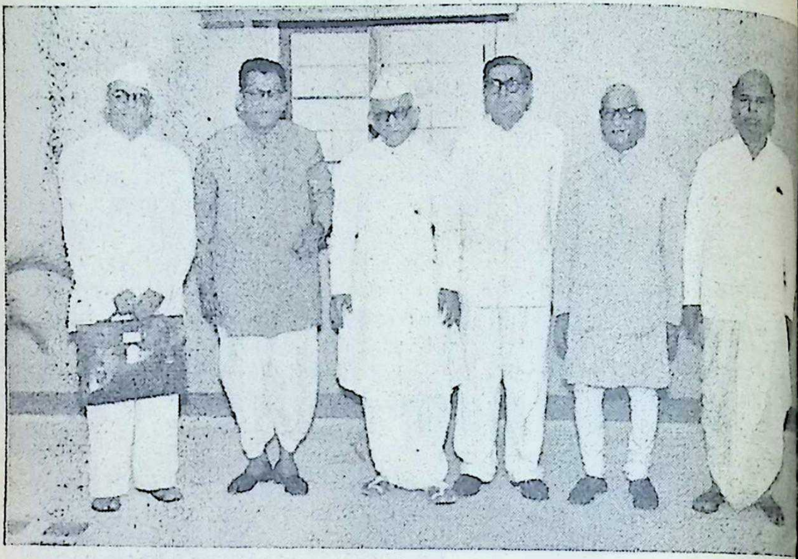

Dr. Dandekar (Member-Secretary), Dr. Suniti Kumar Chatterji (Chair Sri J. H. Dave, Sri Vishwa Bandhu and Dr. V. Raghavan, members of Sanskrit Commission, with Sri K. M. Munshi.

SANSKRIT COMMISSION

During their two-day visit to Bombay, the Sanskrit Commission appointed by the Government of India had its headquarters in the Bharatiya Vidya Bhavan. The Commission interviewed many leading educationists and scholars like Sir H. V. Divatia, Vice-Chancellor of Gujarat University Vice-President of the Bha Vidya Bhavan, Sri T. M. A Vice-Chancellor of Bombay versity, Mahamahopadyaya V. Kane, Acharya Muni vijayaji, Prof. H. D. Vel Panditaraja T. A. Venkate Dikshitar and others.

S. K. PATIL

e offer our hearty congratula-
s to Sri S. K. Patil on his ap-
tment as a Union Minister.
an of great merit and un-
ble ability, Sri Patil is a peer-
organiser and a man of prodi-
s energy, physical as well as
tal. Having come up the hard
r and endowed with robust
mon sense, Sri Patil is gene-
s to a fault; like the late Sardar
l, he will get along splendidly
l with the services. A very
ful and persuasive speaker,
ill be a tower of strength to
Treasury Benches in the Par-
ent. In him the Prime Mini-
will discover a deeply loyal
exceptionally astute and able
ague.

the reception accorded to
at the Santa Cruz airport, Sri
Patil expressed his regret at having to sever active connection with several organisations in the city. The Bharatiya Vidya Bhavan is one of those institutions in which he took considerable interest. He was the Chairman of our Bi-Decennial Celebrations Committee and the outstanding success of the Bi-Decennial Celebrations was in no small measure due to his active support and guidance.

SRI R. R. DIWAKAR

We have great pleasure in announcing that Sri R. R. Diwakar, presently Governor of Bihar, has kindly agreed to be the Joint General Editor of the Bhavan's Book University Series, in place of the late Sri N. Chandrasekhara Aiyar.

Sri Diwakar is not only a politician with an impressive record of service to the country, but a great scholar in English, Kannada and Sanskrit. He is the author of many articles and books on Philosophy, Culture and Yoga. His two books MAHAYOGI SRI AUROBINDO and PARAMAHAMSA SRI RAMAKRISHNA in our Book University Series have become extremely popular.

SRI J. M. SHELAT

The Bhavan organised a reception on Friday, the 19th April, to felicitate the Hon'ble Mr. Justice J. M. Shelat on his appointment as a Judge of the High Court of Bombay. A distinguished gathering representing all walks of life was present. Kulapati Sri K. M. Munshi presided.

Sri Shelat has been closely associated with our Kulapati since 1933, when he joined as a "devil" in the famous "Munshi Chamber". As Sri Munshi mentioned in his speech on the occasion, Sri Shelat is almost like "an eldest son" to him.

Sri Shelat is a founder-member of the Bhavan. He was one of our secretaries for over a decade and Chairman of our College Committee for several years; an has also acted as Presiden many occasions.

Upright and unpreten thorough and painstaking, en and earnest, Sri Shelat is a wo successor to the many eminen rists the Bombay High Court given to the nation from tim time. A man adhering to highest traditions, his dischar duties will surely enhance just reputation of the Bo High Court, which generatio eminent jurists have zeal built up.

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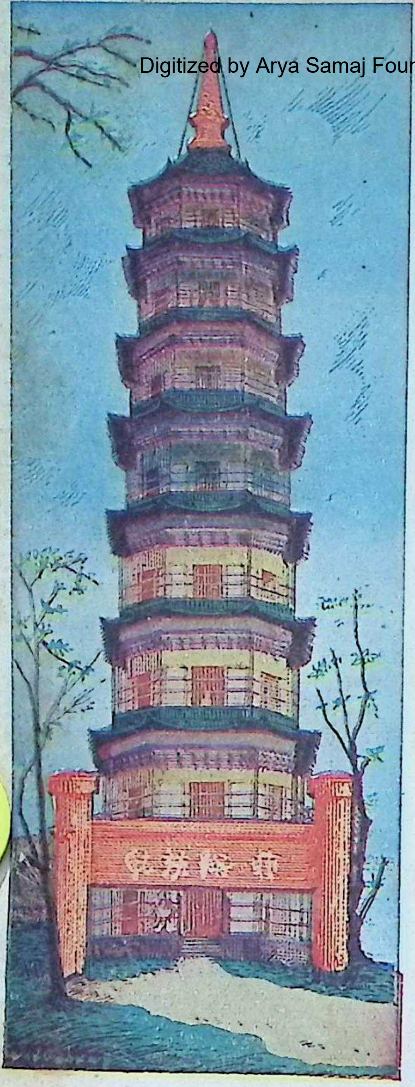

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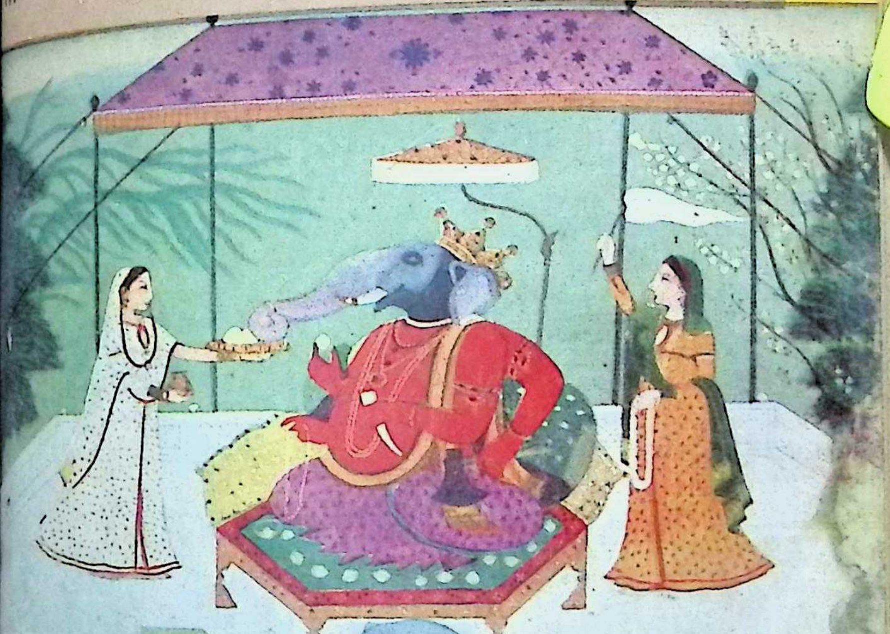

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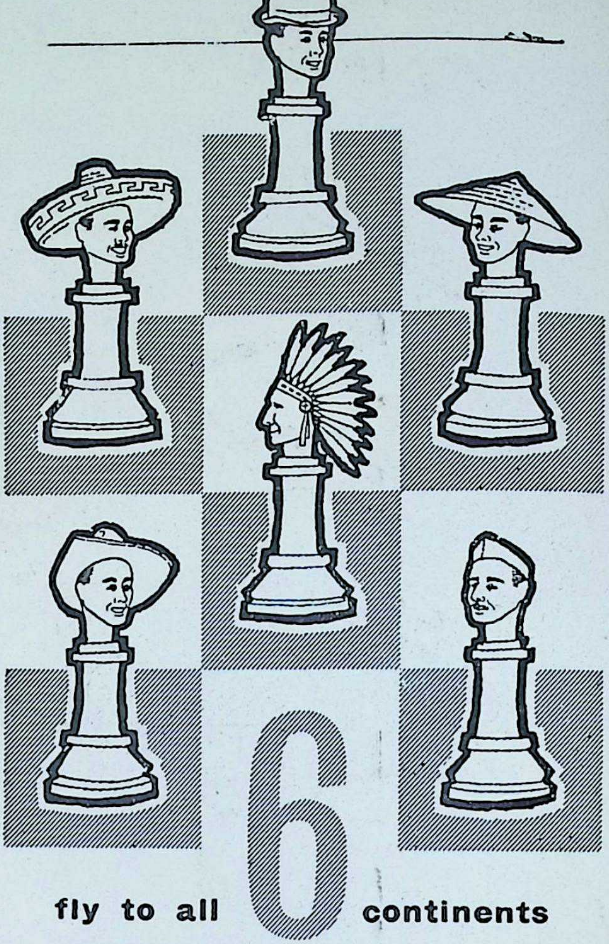

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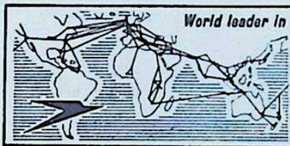

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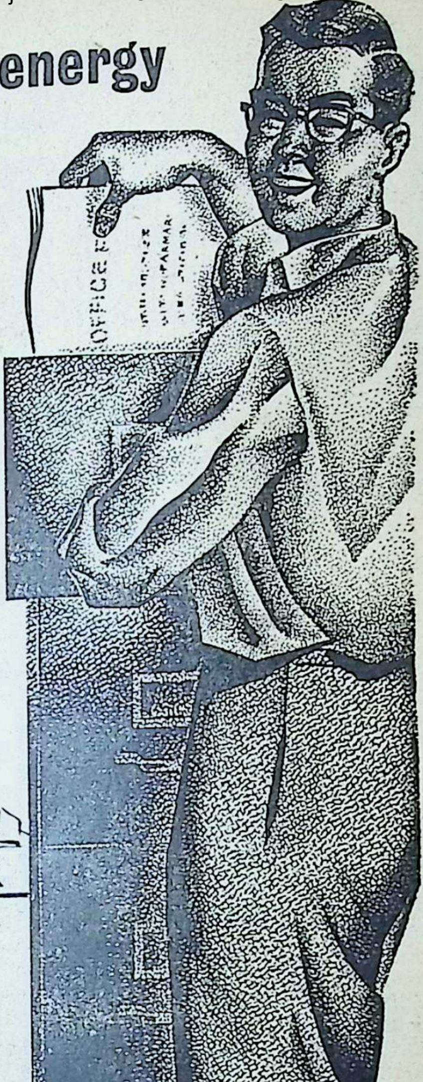

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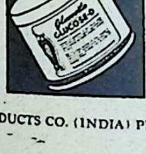

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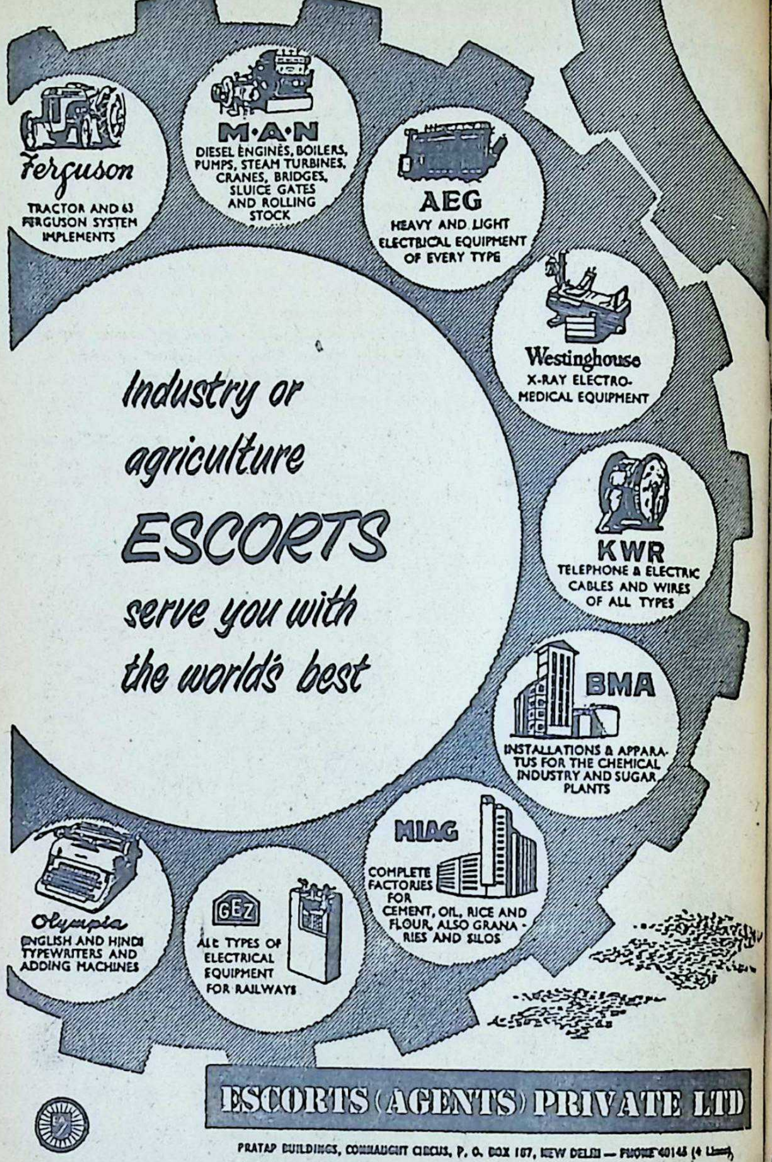

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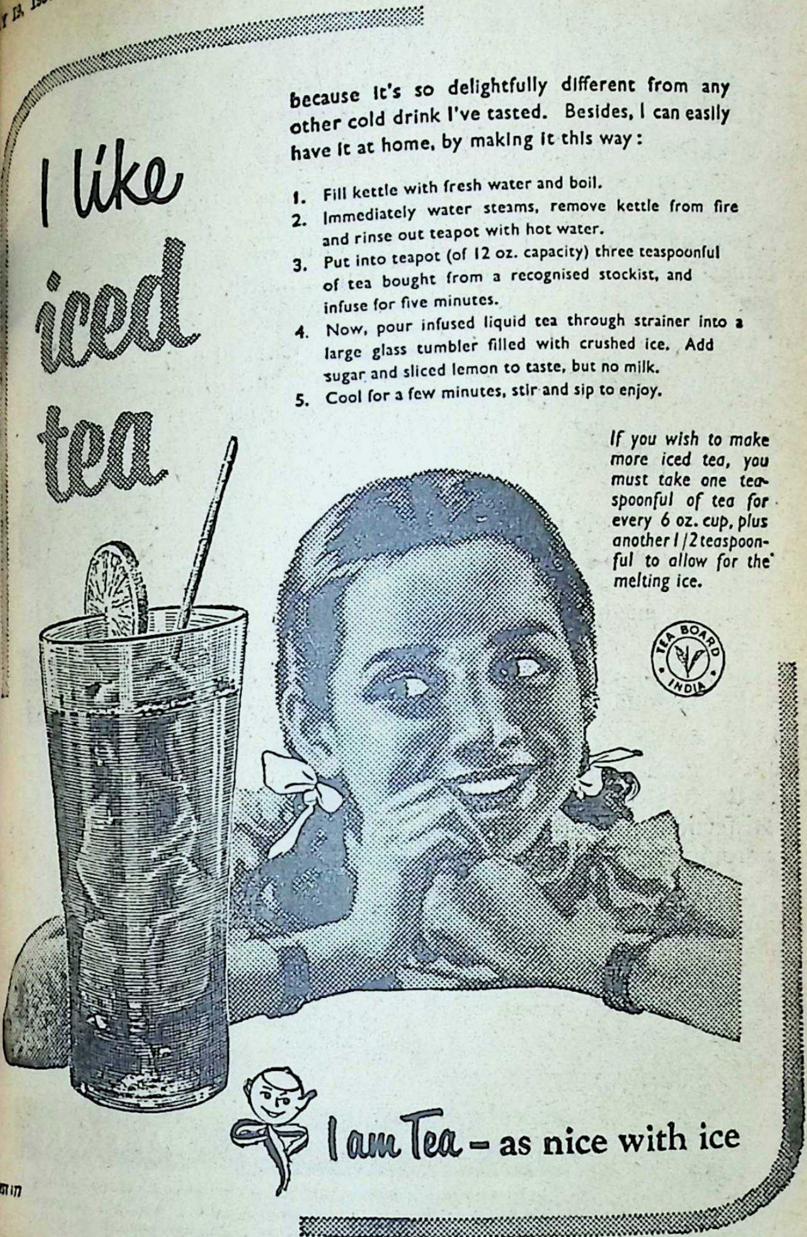

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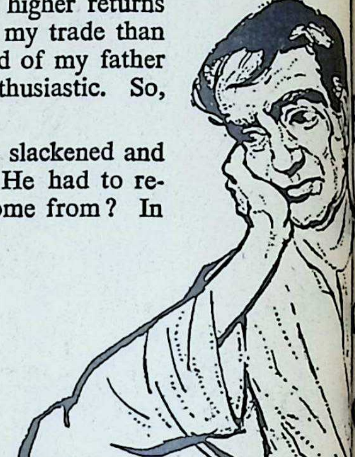
If I had to make the choice of a career again, I'd be an Insurance Agent every time. It gives one a rewarding sense of satisfaction to be of some help to those around you.

✰ *To protect the sentiments of the persons involved, the names in this episode are fictitious. But the story is a true one.*



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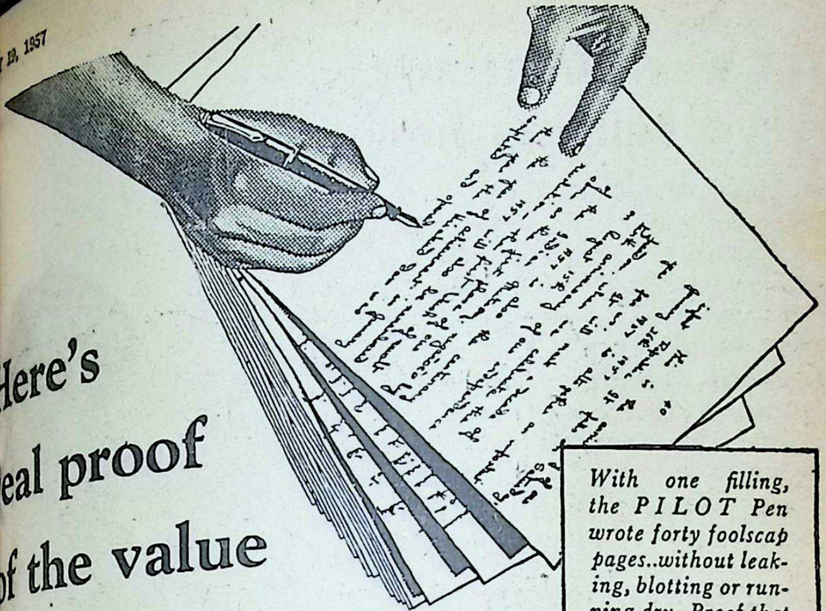

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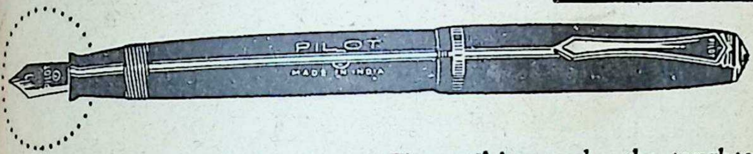

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Painting showing Ganesh seated on an oblong throne having a lot cushion and embroidered pillow.

—Kangra School, 19th Centur

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BHAVAN'S JOURNAL

आ नो भद्राः क्रतवो यन्तु विश्वतः ।
Let noble thoughts come to us from every side
—*Rigveda*, I-89-1

SUPREME LIGHT

ध्रुवं ज्योतिर्निहितं दृशये कं
मनो जविष्ठं पतयत्स्वन्तः ।
विश्वे देवाः समनसः सकेता
ऐकं क्रतुम् अभि वि यन्ति साधु ॥

A steady Light, swifter than thought, is stationed among moving things to show the way;
All the Shining Ones, being of one mind and like wisdom, proceed reverently towards the One Intelligence.

—Rigveda, VI. 9.5.

Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 127

★THE GREAT REVOLT OF 1857
★THE FOUNDATIONS OF OUR FREEDOM
★ITS NOBLEST MARTYR

Raj Bhavan, Luck
May 19, 1957.

My Young Friend,

ON 10th May, 1857, one hundred years ago, our struggle for freedom began.

Freedom is easier to gain than to preserve. At all times a free nation has to be vigilant and determined in safeguarding herself. For this purpose we have to replenish our faith in freedom from time to time by recapturing in our imagination the struggles, trials and sufferings through which the country passed before freedom was secured. We have to maintain the spirit of freedom by keeping alive the memory of the heroes and martyrs whose undaunted courage paved the path to freedom. We have to weave the spirit of freedom into the texture of our Collective Unconscious, so that enslavement becomes impossible.

This is the purpose of th India centenary celebration the Great Revolt of 1857.

The history of nations is bu story of the integration and integration of human aggreg In this story, a foreign con is as much a landmark as a s gle for freedom. A foreign quest sometimes causes the tegration of a people; someti disintegration attracts the eigner.

In the same way, a struggl freedom is a way of integrati people; in gaining freedom, first great step in integrati taken.

The events of 1857, which are celebrating now were no of a "Sepoys' Mutiny"; they esent the first stage in our ggle for freedom. This spontaneous upsurge though inspired various causes, both sporadic unforeseen, was driven ford by the one underlying popu- impulse to rid India of the ish or foreign domination.

n a struggle for national free-, the second stage is reached when national revolt assumes shape of a resistance move-t. Such a movement is a ned effort organized and con-ed by common consent to re- foreign rule by every means ilable.

The third and final stage in a r of independence is reached when the resistance move-t becomes a well-guided and l-directed effort not only to inate foreign rule, but to blish a positive order.

In my view, the events of 1857 most appropriately be describ-s the Great National Revolt.

● ● ●

he small beginnings of the t Revolt were made on March 1857, when Mangal Pandey, a y of the 34th Native Infantry, g defiance at his British officer the parade ground at Barrack-, slashed him with a sword was himself killed on the . He did it in defence of his gion which he thought was g defiled by the use of "grea- cartridge".

Mangal Pandey was the first martyr in this one hundred year old struggle for freedom. His martyrdom started a national impulse of resistance among the Indian soldiery. From Barrackpur it spread to Lucknow; from Lucknow to Meerut. It was not premeditated, nor was it organized. It was the spontaneous reaction of the Hindu and Muslim soldiers against what they considered was a British attempt to deprive them of their religion.

Behind the "greased cartridge" affair, which wounded the religious susceptibilities of Hindu and Muslim soldiers, was a deep-seated indignation against the British for trifling with the Indian way of life; against foreign missionaries, who, assisted by the State, were decoying Indians into accepting what was strongly felt to be an alien religion; against the supercilious ways of the new conquerors who treated an ancient and civilized people as uncivilized and their way of life as barbaric.

Mangal Pandey's martyrdom and "greased cartridge" affair became national issues. On April 24, 1857, eighty-five troopers in Meerut refused to touch the cartridge; for disobeying orders they faced court-martial and were sentenced to ten years' rigorous imprisonment. They wanted to humiliate the "Eighty-five" troopers in order to teach a lesson to their comrades.

On May 9, the "Eighty-five" troopers were brought to the parade ground and in the presence of their comrades stripped off their uniforms. Fetters were placed upon them. The humiliated troopers, now in chains, begged for mercy. There was no place for it in the heart of the British officers. Then, in despair, they turned to their silent comrades, the sullen witnesses of their humiliation. They reproached them for allowing their disgrace to be continued in a cause which was dear to them all. The public hooted these passive witnesses; even courtesans taunted them for their imbecility. But on that fateful parade ground the British had loaded guns and rifles ready to go into operation the minute there was any defiance of order. The Indian soldiers, wild and indignant though they were, had, therefore, to stand inactive.

However, a wild rage seized the Indian soldiers. First, they considered their religion had been defiled by the use of the greased cartridges; secondly, their brave comrades who stood by their religion had been publicly disgraced. In their disgrace, they saw the disgrace of all that their country and religion stood for.

On May 10, 1857, the Indian soldiers realized that the British rule had to end. They rose in revolt; captured ammunition; slayed their officers; broke open the gaols and assumed command. The "greased cartridge" mutiny became a general revolt against the British whole in India.

The soldiers then march Delhi and persuaded Bah Shah, the Mughal Emperor, to them. Though feeble and ine ive, he was the heir to the deur which Akbar had built. was to be the symbol of India belonged to Indians, and th poys proclaimed him the Em of Hindustan. Thus the b of an all-India revolt was r

This impulse was born of pular resistance to British fed for over a century by i nities and atrocities which the tal conquerors had inflicted. now took the shape of a nat revolt.

From May 23, 1857, the wh Uttar Pradesh — then Avadh North-Western Province—rose arms. At military stations diers rose in revolt; killed the tish officers; took possessi ammunition and treasury opened the gates of gaols. turbulent elements in searc loot were never left far behi

The revolt of the soldiers came a general revolt th without previous concert. Taluqdars of Avadh defied British authorities. Some claimed themselves indepe rulers; others became vicero the new Emperor of Hind The revolt spread throughout Though [illegible] co-ordinated ngth and intensity can be ed by the fact that before it crushed, 1,572 forts had to be n and 714 cannons captured.

June 1857, the army of the at Revolt in U.P. marched on know and besieged the English the Residency; a siege began ch has few parallels in the ory of wars; a siege which ed in failure for reasons diffi- to understand.

Kanpur Nana Saheb and ia Topi placed themselves at head of the Revolt; and later Rani of Jhansi joined. It be- e the most formidable cam- n which extended from Kanpur to Jhansi and Gwalior. In ar and what are now the east- districts of U.P., Kunwar h joined the revolt and raised to the level of a miniature war.

e revolt spread to Bengal and ar, to Hyderabad and Shora- r in Gulbarga; to Nagpur, Sa- a, Kolhapur in Bombay; to e parts of the Punjab; to Ma- a Pradesh and Rajasthan.

nco-ordinated and undirected a central agency, this sponta- us revolt was extended to in- le the whole of India. It was onal in the sense that all com- ities, including Hindus and lims, fought shoulder to ulder, in that it had the sup- t of some ruling chiefs, of ny feudal barons and soldiers North India; in that it had the pathy of men from all castes classes of society.

I need not take you through the course of the Great Revolt; how the soldiery could not organize themselves in well-directed leadership; how for want of leadership, the movement at places sank into lawlessness, chaos and communal conflict alienating popular sympathy; how the common purpose was lost sight of by local ambitions exploiting the situation; how the British overcame all resistance step by step; how under the leadership of British officers Indian soldiers showed a tenacity and steadfastness which the patriots, for want of leadership, could not attain; how atrocities, horribly barbarous, were perpetrated on both sides; and how the British won by superior strategy and leadership, by duplicity which was called diplomacy, and by savagery spelt as suppression.

• • •

As we look back upon the hectic days of the Great Revolt, we see many figures of heroes and martyrs. Of them, three heroes and one heroine have been enshrined in the pantheon of those who lived and died for the Motherland.

The first of these was doubtless Mangal Pandey. His defiance was the spark, his martyrdom the flame which spread the fire of revolt.

The second was Kunwar Singh of Jagdishpur. Though 80 years old, he placed himself at the head of the soldiers in revolt at Dinapur and Arrah. Untrained in military strategy, he displayed bravery, skill and strategy. From Arrah he led his forces to Banda, and to Kalpi. He saw the need for co-ordination and marched to Madhya Pradesh to join hands with Nana Saheb and his forces. He came to Lucknow and received well-deserved honours. He captured Azamgarh, united under his leadership the forces of the Nazim of Sultanpur and the Rajas of Gonda, and Chardah; inflicted a heavy defeat on the British at Azamgarh.

When overwhelmed by superior strategy, he made a bold retreat to his native town, Jagdishpur, and inflicted a shattering blow on the British forces. He won the most notable victory of the Revolt, but died in its very hour, hit by a cannon ball.

The third hero was Tantia Topi. The greatest guerilla leader of the Revolt, he captured Kanpur. went to the relief of beleaguered Jhansi, and ceaselessly fought the British. Jointly with the Rani of Jhansi, he captured Gwalior.

Defeated but unvanquished, he led the most brilliant guerilla warfare of his time. In pursuit of him one officer marched 240 miles in nine days; another, 230 in nine days; 70 miles in 48 hours; 54 miles in little over 24 hours; 145 miles in four days. But, as Malleson says, "he slipped through them all—through enemies watching every issue of the jun which he lay concealed."

At last he was betrayed b traitor Man Singh, himself a gee and a trusted lieutenan delivered to the British. brave Tantia was tried by th tish at Sipri on April 15, 185 hanged three days later. ended the life of the most r ceful and determined leader o Revolt.

The last in this galaxy of h was Lakshmibai, the Rani of si. Of her it is difficult to or write without emotion. Th a Brahman woman delicately tured, once she placed hers the leader of the Revolt, showed an indomitable spirit ly given to man or woman.

Under her leadership J sturdily defied the siege o British. Her "guns never c firing except at night; even w were seen working at the b ries and distributing ammuni

When Jhansi eventually the Rani joined Tantia To Kalpi, and aided by the Naw Banda, succeeded in settlin internecine differences of th poys. She bravely resisted attack on Kalpi until it fell her forces withdrew. She conceived a daring plan to r ture Gwalior, which she later

But, alas! when Gwalior been captured, Rao Saheb, th of Nana Saheb, to get with his coronation ceremo- Tantia, curiously enough, ined inactive. The Rani e protested against the waste ne and money in these mean- s ceremonies when they ld be consolidating their re- es against the imminent er of British attack.

e British troops laid siege to or. When the Gwalior s were unwilling to be led by h the Rani rose to the occa- She took the lead, prepared he battle and herself led the s into action.

n followed a grim battle. ed as a man and mounted on back, the Rani led the s. With lightning agility she d from place to place, in- g them.

e British troops, however, d hard and won the day.

en the British Hussars made nal charge, it was the Rani in the forefront of whatever eft of her troops, bore the . The comrades she led were helmed. Some of them fled. Rani was carried along by orse with the fleeing strag- . Forty or fifty horsemen set e pursuit. At a canal, the of the Rani halted, refusing mp. A Hussar came close her. He first fired a shot wounded her and then cut er arm. She rode on. A later, weak with bleeding, she fell, the British Hussars rushed past, their horses trampling upon the remains of one of the noblest, the most heroic and the most patriotic women in the history of mankind.

● ● ●

The Revolt was crushed. India lay mauled and bleeding, under the heels of the British conquerors. All that was left was the memory of the heroism of those who rose in the Great Revolt together with a burning sense of frustration, which in the coming decades was to develop into a great movement of national resistance.

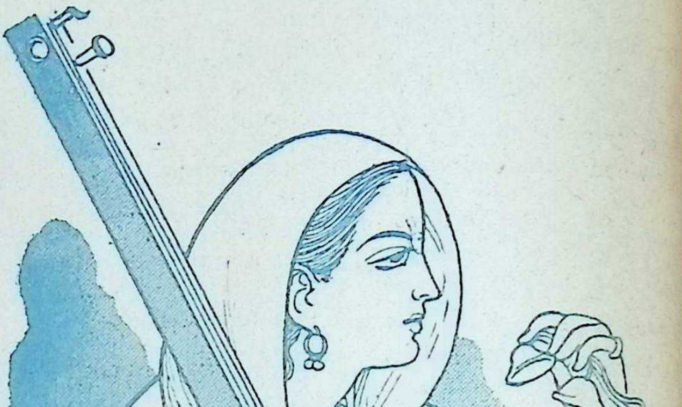
Many were the grievances and diverse the motives which led the chiefs, the leaders, the sepoys, the taluqdars and others to rise in revolt. Though they could not combine under common leadership, they were all united in their hatred of the British and in their desire to get rid of them.

In this new-born popular desire to get rid of the foreigner, the foundation of our national struggle for freedom was laid.

It was the Great Revolt—whatever its weaknesses and whatever the excesses—which united India nationally against the conquering foreigner.

It is one of the misfortunes of history that at that supreme crisis in 1857-58, India could not produce a Napoleon-like general who could forge the soldiery into an

(Continued on page 23)



MEERABAI

Sketch: R. R

NANDALALA

Meerabai

You must strive and seek, my soul, the Lord's glory sing,
All your love and fondness all to Him must you bring.
If by eating fruits and roots Hari could be had,
A monkey I would become and even a bat.

If by daily ablution Hari could be won,
Animal of the water I would become one.
If worshipping "Tulsi" plant Hari could be found,
I would worship then at all "Tulsi" groves around.

If Hari could be gained by stone-worship too,
Then hills and mountains I would offer worship to.
If feeding on grass and straw could bring Hari near,
Then many a goat is there, and many a deer.
If by shunning wives and women Hari could be got,
Then lots of eunuchs are there, indeed quite a lot.

If by taking drinks of milk Hari could be seen,
Then calves and babes in plenty are there on the scene.
Save through love and devotion, Meera submits so,
Access to Nandalala not possible O.

[Translated into English by Sri Haridas Chatterji from the original.]

Advaita and Modern Scienc

• V. S. Ramnatha Sastri •

ADVANCING modern science has been taking pains to have a scientific conception of the ultimate nature of matter and energy. The basic atom is defined as composed of positive and negative forces, Electrons and Protons. The breaking of the atom has been attempted with dangerous consequences to humanity, the atom bomb being used for its wholesale destruction. But still the fact remains it is breakable atom and not the element after analysis.

Matter has not yet been defined because all notions and view-points are still in a liquid state. Matter is radiation and radiation is matter they say. Dr. C. V. Raman goes a step further and includes sound molecules into the composition of matter. Putting things together matter would include in its composite nature heat, light, radiation, sound, electricity and magnetism to hold them together into a basic atom In other words the atom when broken or sublimed discharges all the above forces or energy with their resultant effects. Atomic matter thus occupies a point on a plane defined by the cardinal points but still having no magnitude. The atom thus be one (void) molecu sembling ether or *akasa* ta defying eyes, telescopes and delicate instruments.

Scientists are ever busy their experiments at a very cost, labour and risk but Rishis depended on medi for identical purposes and att better and permanent resul values. The human mind their laboratory in which blasted, as it were, every el to find out its nature, the la obeyed on scientific bases.

Compare now the atom Kanada, the father of a theory and the Sankhyan with the above and we may catch the counterparts and a at the nature of the atom by plying the links. Kanada p lates the atoms as *dravy* substance in which all modes and moods of energy i They are the atoms of E Water, Fire and Air. The San of Kapila advances on this r and arranges them into *gunas* or essences which de into five *bhutas* as Earth, W Fire, Air and Ether. In his the matter (basic) assum fold nature, viz., mass (iner- energy and mind. These s arrange and rearrange selves to form the universe. ts basic state the matter or is essentially composed of e three, mass, energy and d or as in modern scientific inology atomic matter radiant h heat, light, energy, sound, ricity and magnetism.

is basic mother or mind- is the Savitri, Bhuta Yoni, Aditi of the Vedas. Aditi माता) is Akhandita, a, the mother of Gods or devas ergy in general, her ultimate re being indivisible. According to Vedic conception she is tri and Saraswati also—in- ing light, sound and mind ents of her nature respectively (वेद माता). She (Aditi) followed by her sister Diti ided and manifold) who transs herself into the vast unise. Both are sisters or two ses of one primordial matter mic or *Mula Prakriti*). She the Anima and Devata of the *dogya Upanishad* who transs herself into three primary atas. Their products or modes moods are depicted as the of Prajapathi, the Lord of ation, in the texts as अवापत्या: देवाभ्यसुराश्च । ti is the source of all, the root rgy, and Diti its manifestation luding the other agents to elop into this vast expanse.

Aditi represents the Sattva element in creation and Diti, the other two elements thereof, Rajas and Tamas. Aditi helps involution also but Diti to evolution into coarser and unhealthy forms. Aditi is the Mahat Brahma (मम योनि:)of the Gita and she converts herself into Diti for the propagation of the Race and universe. Bhagavan claims her as *His* and expands Prakriti into its Para (higher) and Apara (Lower) aspects, with her eight modes. Kanada and Sankhya doctrines expound the phenomena of universe keeping its soul or God apart, assigning Him only supervising or overseeing functions while the Vedic doctrine traces every effect from Brahman, the Great Cause—both material and efficient.

Matter and soul are the manifestations of a single Prakriti (Brahman) in the language of *Vedanta Sutras* and *Gita.* If science stops with matter, or basic atom or Prakriti, philosophy advances upon it, to link it with God or the soul of the universe. And God or Brahman, the Great Cause, cannot be viewed separately from His mode, the atomic Prakriti Akasic, Mahat or Maya. The Vedic Texts:—एकमेवाद्वितीयं ब्रह्म, नेहनानाऽस्ति, परं चापरंचब्रह्म, bring out the above truths by declaring that Brahman is one without a second, Param and Aparam, and none else exists. All nature is Maya, adjunct to Brahman viewed as the Cause of the Universe and void or illusion viewed absolutely. The related nature presupposes an unrelated or absolute state. Human mind can at best conceive that stage and perhaps with the proviso—that conceptual stage aided by constant and unbroken meditation brings about the atonement.

This idea is beautifully expressed by Sage Vasishta in the Rig Vedic Verse:—

न विजानामि यदि वेदमास्पि निण्यः सन्नडो
मनसा चरामि ।
यदामागनय् थमता ऋतस्यारिद्वाचो अश्नुवे
भागमस्याः ॥

which means as follows:—

"I can't guess, know or experience fully whether I am this (all I see and feel) or that (Brahma), because I am fettered, as it were, by ignorance or illusion. My mind wavers thither and hither. But, when I am fortunate enough to get God or Cosmic Consciousness or literally when it comes to me—I am sure to attain that wealth immortal through the Divine Word. In other words the Mahavakya or the real essence of the Vedas will reveal to me my own nature."

The above *chinta* or meditation clearly brings together Modern Science and Advaita (the essence of the Vedas) and no difficulty need be felt in reconciling both. Science agrees that all physical structure and energy is one but ignores God for want of material aids to experiment, observe and generalise. Instinctively the thinking man feels the n and presence of the U Cause based on a desparate or defiance of his will *kara*) in all he wants.

To want is to go out of self and to be in others' re bondage or slavery. Modern may traverse the earth, n the seas and air or other spheres but he is sure to at the self-port—the point where from he started. one's self admits of no mov or vibration. And God-self— *Meta-I* is immutable. Within without, the thinking man e ences the ultimate, which is other than God, Brahman o own essence-self (Purusha).

The above Vedic sources cate that the Vipra Sandhy Gayatri, if properly done, certainly lead to the pr goal—Advaita. Here and alone the Veda speaks first ब्रह्मैवसन् ब्रह्माप्येति meaning: Gayatri Upasaka attains were) Brahma, his own n or essence, literally being man already."

Thus the Basis Atom or At of the Sankhyas—a composite is the Mother of Devas Asuras of Vedas and the M the Vedantins. This *Maya* not be separated from *Ma* Iswara or the Lord of cr and also the Absolute Unm Brahman. And the presen God in the Atom has not yet proved by Science. Perh not do this; because it is God's erve.

he fourth dimension has been med as the basis of the theory Relativity. It is broadly speaking "Time". The expression ace-Time" means that space time are not separate entities one involved with the other. n if he succeeds in travelling ter than light will be able theoretically at least to go backwards time and view past events. nd-culture has such potency. This atom is therefore the esce of the space-time formula he fourth dimension, Truth, ght or Wits and above all the hest principle or principal of philosophy and metaphysics. Its domain is physics—with an intimate connection with the *"Meta-I"*, the soul of the universe.

The intelligent man may yet become light-proof (नैनं गरोहिनस्ति), lightning does not injure him or beyond light rays and years. The yogi he then becomes having realised the swiftness of his mind over sound, light, heat and electricity. In fact he sublimates himself into Jyotis—Para Brahman having transcended the solar and other systems. He becomes a Kamacharin and goes as he pleases over all regions realising his Brahmanhood.

KULAPATI'S LETTER No. 127—*contd.*

strument of victory; nor give rth to a wise leader like ashington to convert the revolt to a general movement of resisnce, leading to a war of freedom. e Time Spirit was not ripe; the ghtmare of centuries of Indian cupation had still to be shaken f.

The Great Revolt led to the ergence of our Will for Freem, uncertain and feeble though was. The first step towards ingration had been taken. It was ft to the succeeding decades, to Dayanand Saraswati, to the founders and leaders of the Congress, to Tilak, Aurobindo and Gandhi, to translate the will of a disarmed and overwhelmed country into a universal movement of resistance, which, ultimately, under the leadership of the Mahatma, blossomed into the non-violent war of civil disobedience, and led to the freedom of India on August 15, 1947.

Yours sincerely,

READ . . .

OUR POPULAR HINDI JOURNAL

भारती

[भारतीय जीवन, साहित्य एवं संस्कृति की पाक्षिक संदेश-वाहिका]

In August 1954, Bharatiya Vidya Bhavan started 'BHAVAN'S JOURNAL' in English. Within a short time of its inception, the journal became widely popular and at present its print order is 30,000 copies. 'BHARATI', the Hindi Fortnightly, has won the admiration of Hindi readers overnight. Started on August 12, 1956, the circulation of 'BHARATI' is leaping by thousands.

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भारती

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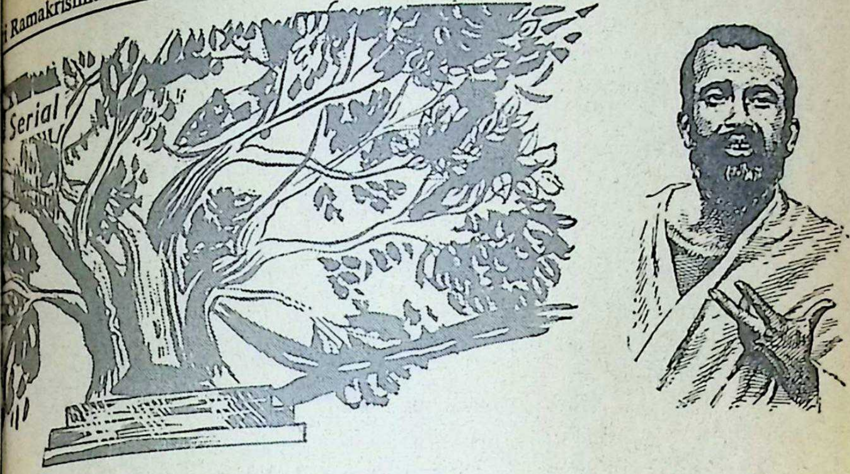


WOMANHOOD AND MOTHERHOOD

BHAGAWAN Ramakrishna constantly regarded all women as embodiments of the vi. The Devi manifests Herself women. The women that you are so many aspects or forms the Divine Mother. So, when see any of them, you must your mind with reverence like going into the shrine of the i Herself and feel that the i is giving *darshan* to you ugh that woman. Regard all en as the Devi's forms and to them, whether those women are good-natured or evil-ured. You and I have no right censure or praise them. We not understand the cosmic of the Devi which has called world into being. Our duty is to bow humbly to Her will. All women are the Devi's forms. You adore the decorated image of the Devi in the shrine. These women are the living forms of the same Devi. You must bow to them as well.

"Gurudev! How should we conduct ourselves before womankind?" asked a disciple of the Paramahamsa.

"He who has had *darshan* of God by His grace need have no fears about women. He will look on all women as images of our common Mother. He will realize that the great Devi manifests Herself in the various women he sees around him and he will worship them as such. He will worship them with love and devotion as he worships his own mother.”

“Gurudev! How can I overcome lust? Teach me that.”

“I am telling you that. Regard every woman you see as your own mother. Bow down at her feet and make obeisance. Then evil thoughts will vanish from your mind.”

* * *

“Though married and living with their husbands, some women lead a virgin's life. They are visible embodiments of the Devi.”

A disciple asked Sri Ramakrishna: “Following the Tantric way, some persons worship the Devi in the company of women devotees. Do you approve of that?”

In Bengal and certain other places, some people follow the Sakta form of worship. There are also evil men among them. It was about these men that the disciple put this question. Sri Ramakrishna uttered a warning in these terms:

“This is a dangerous method. Ordinary men should not adopt it. Following this very difficult path, one may be led into sin. Considering a woman as Sakti and worshipping her as such is a part of the Tantric mode of worship. This can be done in three ways. First, the devotee may consider himself as a son. He worships a woman with such affection and respect as a son shows to his mother. Second, the devotee may consider himself as a woman-friend or companion and worship her with that atti

“Of these two, the worshi the Devi as one's mother—t main steadfast in that attitude to lose oneself in it—is the s rior way. To look on Her a friend and worship Her as suc also good.

“There is a third way. Tha the bride-bridegroom atti This is a dangerous method. must not be followed.”

In the Tantras, there is des ed a method of worshipping in cret a living woman as the D in the same way as we wor an image in a temple. The P mahamsa prohibits this. Speak about his own experience, he s “I have spent two years in Tantric practice. I practised attitude of friend and of chil found the attitude of a child t mother most congenial. I h never worshipped the Devi l ing on Her as my spouse. It difficult method, indeed. I w forbid it altogether.”

Some one asked Bhaga “Why don't you lead a house er's life with your wife?” He a story by way of answer:

“One day, Ganesa, Paramas son, scratched a cat with his n Later he went to his mother saw scratches on her cheek. ' did you get these scrat mother?' he asked, 'Who has you thus?'

Parvati replied, 'Child, you h done this. You scratched my with your nails.'

(*Continued on page 28*)

SANE LIVING

23. BENEVOLENCE

WHEN thou considerest thy wants, when thou beholdest thy imperfections, acknow-dge his goodness, O son of huma-ty! who honoured thee with eason, endowed thee with speech, d placed thee in society to re-ive and confer reciprocal helps d mutual obligations.

Thy food, thy clothing, thy con-enience of habitation, thy pro-ection from the injuries, thy en-oyment of the comforts and the leasures, of life, all these thou west to the assistance of others, d couldst not enjoy but in the ands of society.

It is thy duty, therefore, to be a riend to mankind, as it is thy in-erest that man should be friendly o thee.

As the rose breatheth sweetness from its own nature, so the heart of a benevolent man produceth good works.

He enjoyeth the ease and tranquillity of his own breast; and he rejoiceth in the happiness and prosperity of his neighbour.

He openeth not his ear unto slander; the faults and the failings of men give pain to his heart.

His desire is to do good, and he searcheth out the occasions thereof; in removing the oppression of another, he relieveth himself.

From the largeness of his mind he comprehendeth in his wishes the happiness of all men; and from the generosity of his heart he endeavoureth to promote it.

24. JUSTICE

THE peace of society dependeth on justice; the happiness of individuals, on the afe enjoyment of all their pos-essions.

Keep the desires of thy heart, herefore, within the bounds of oderation; let the hand of jus-ice lead them aright.

Cast not an evil eye on the goods of thy neighbour; let, whatever is his property be sacred from thy touch.

Let no temptation allure, nor any provocation excite, thee to lift up thy hand to the hazard of his life.

Defame him not in his character;

bear no false witness against him.

Corrupt not his servant to cheat or forsake him; and the wife of his bosom, O tempt not to sin.

It will be a grief to his heart, which thou canst not relieve; an injury to his life, which no reparation can atone.

In thy dealings with men, be impartial and just; and do unto them as thou wouldest they should do unto thee.

Be faithful to thy trust, and deceive not the man who relieth upon thee; be assured, it is less evil in the sight of God to steal than to betray.

Oppress not the poor, and defraud not of his hire the labouring man.

When thou sellest for gain, h the whispering of conscience, a be satisfied with moderation; n from the ignorance of the bu make advantage to thyself.

Pay the debts which thou ow for he who gave thee credit, rel upon thy honour; and to withh from him his due is both me and unjust.

Finally, O son of society, e mine thy heart; call remembra to thy aid, and, if in any of th things thou findest thou h transgressed, take sorrow a shame to thyself, and make spee reparation to the utmost of th power.

[*To be continu*

WOMANHOOD AND MOTHERHOOD—*Contd.*

'How is this mother? When did I scratch you?' asked Ganesa.

'Darling! Have you forgotten what you did to the cat?' said Gauri.

Ganesa asked: 'Yes. I did scratch the cat. But why do the scratches appear on your cheek?'

The mother replied, 'Child, don't you know that the whole world is my body? If any one hurts any living creature, he hurts me.'

"After this Ganesa could marry none. Every woman he saw a peared to him as his moth Womankind signified the Div Mother to him. So he gave up a thought of marriage. Even so, my eyes too, every woman lo to be Parvati Herself. What c I do?"

[From *Sri Ramakrishna Upanis* by Sri C. Rajagopalachari, publis and copyrighted by Sri Ramakris Math, Mylapore, Madras-4, who h kindly permitted us to quote.]

[*To be contin*

Gorakh Prasad

The New Calendar

A CALENDAR is a system by which the beginning, the length and the sub-divisions of the civil year are fixed; and the civil year is the year adopted for common use. In every country of the world the civil year consists of a whole number of days and the number of days in it is generally so adjusted that in the long run, the civil year is equal to the natural year.

The natural year is the period which comprises one whole set of seasons. Thus the natural year is the average period from one season to the return of the same season. In fact, the year is often alluded to by a particular season. Thus, we speak of a girl of sixteen summers. The usual vedic blessing is "May you live a hundred winters!"

Every country of the world had trouble in determining the length of the year. The Muslims have even today a year for religious purposes which consists of exactly twelve lunar months. This year is short of the natural year by about 11 days. Such a year is evidently unsuitable for the collection of taxes, for in about five years the taxes will have to be collected two months before the crops would be ready. The Muslim rulers of India had, therefore, to use another year called the *Fasli* year, which means the crop year.

Before the reform by Julius Caesar in B.C. 45, the Europeans had no fixed year. The beginning of the year was announced in Rome by a trumpet call, and the word calendar is, in fact, related to the word call. Due to the clumsiness, and often dishonesty, of the people who were in charge of calculating the beginning of the year, the calendar of those times had got into a hopeless muddle, and Julius Caesar had to put 67 extra days in one particular year to wipe out the accumulated errors.

Julius Caesar ordered that every fourth year should be a leap year consisting of three hundred and sixty-six days and the ordinary years coming in between the leap years, should contain one day less. This arrangement, known now as the Julian calendar, made the civil year a little longer than the natural year.

As the years rolled on, the error in the length of the Julian year began to accumulate, with the result that the Christian festivals began to occur in a somewhat different season than formerly. To remedy this state of affairs, Pope Gregory XIII in A.D. 1582 ordered that the century years, like the years 1200, 1300, 1400, etc., should be leap years only when their number was divisible by 400. This reduced the number of leap years in a period of 400 years from one hundred to ninety-seven.

The length of the Gregorian year thus came very near to the natural year; so near, in fact, that the accumulated difference will amount to a day in about 2000 years. Europe and India are following the Gregorian calendar. When England first adopted the Gregorian calendar, 12 days had to be left out in order to compensate for the accumulated errors, so that the people of England had the 14th of September on the day following the 2nd of September in the year 1752.

Although for official purposes, India has been using the Gregorian calendar, the people have not given up the indigenous calendar. For religious and business purposes, the Hindu calendar has been in use throughout this vast land from times immemorial. But an unfortunate feature is the use of slightly different systems in different parts of the country.

In Uttar Pradesh, the lunar Hindu month begins and ends with a full moon, in the South it begins and ends with a new moon, and in Bengal solar months used which do not synchro with any phase of the moon at Moreover, some recognise one cient book as the authority for calendar, and some another, that there are differences to extent of a day or a month in dates and the names of the curr months.

To remedy this state of affa the Government of India appo ed, in 1952, a Committee to e mine the various current Hi calendars, and suggest some forms for their unification. T late Dr. M. N. Saha was its ch man and the present writer one of its members.

A major defect of the Hi calendar is that the adopted len of the year is slightly wrong. T error is, in fact, very slight; it has gone on accumulating, that our festivals are now beh with respect to the seasons about 22 days. The months, t occur later by the same number days. A single example wo suffice. There is a saying in U Pradesh which fixes the 40 d which are the coldest. It says t fifteen days of *Dhanu* and tw ty-five days of *Makar* should reckoned as the forty days of w ter. Now *Makar* occurs on t 14th of January. So the col days according to the above co let should be from the 31st Dec ber to the 8th February. Sur the 9th of February is not as c as the 30th of December.

It is evident that the mon

ave shifted with respect to the asons ever since these Hindi lines ere composed. Really, if we al- w the error in the adopted length the year to accumulate for a w thousand years more, the mous raining months of *Savan* d *Bhadon* will occur in mid- inter.

The most important recommen- tion of the Calendar Reform mmittee, which submitted its oposals to the Government of dia in 1954, is to alter the length the year slightly to make it cor- spond with the natural year y closely. The alteration is so ght that none, but the expert nchang maker, will be able to tice the difference, but the effect the change will be very impor- t. viz. no further errors will eep in and the Hindu festivals ll occur in future in the same sons as they do at present.

As regards the error which has ready accumulated and amounts w to about 22 days, the Com- ittee did not think it advisable to commend dropping of any days. e omission of 22 days would ve upset everyone in India, al- ough Julius Caesar included 67 tra days in one year and the nglish people left out 12 days in other year. So the Hindu *lunar* endar will go on as at present.

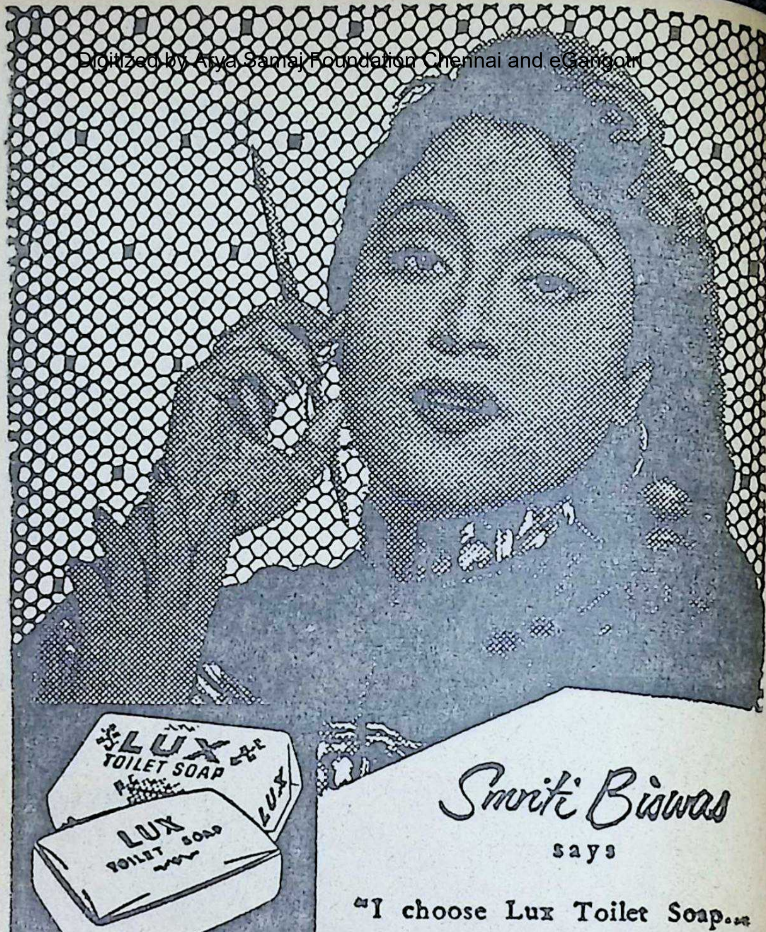
But to secure uniformity in the mes of the *solar* months used in engal, Assam and Orissa as com- red with those used in Tamil ad, it has been recommended hat the solar months in Bengal, Assam and Orissa should begin about seven days later than now, and the solar months in Tamil Nad should start about 23 days earlier than now, for at present, the month called *Vaishakha* in Bengal is called *Chaitra* in Tamil Nad.

The other changes recommended by the Calendar Reform Committee are of a minor nature, and all aim at securing uniformity throughout India. Of these the recommendation which has been criticised the most is the one which desired the *Saka* era to be universally used. The reason for this recommendation is that the *Saka* era is already in use in most parts of India, and in the remaining parts of India it is used at least as a second alternative to the *Vikram* era.

People have objected to it on sentimental grounds chiefly because it is not as old as the *Vikram* era. Some have even suggested the introduction of the Buddha era on the ground that this would be older still. Scientifically considered, there is no harm in using any era, but uniformity is desirable throughout India.

The recommendations of the Calendar Reform Committee require the minimum changes which would ensure uniformity and prevent further errors from accumulating. They are well worth adoption. A five-year Panchang based on these recommendations has already been published by the Government, and a Panchang will

(*Continued on page 59*)



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BOMBAY, May 15, 1957.

The following candidates have passed in the above examinations:—

SANSKRIT KOVID

I Class Nos.—37, 38, 43.

II Class Nos.—1, 5, 6, 7, 8, 11, 12, 15, 16, 11, 27, 30, 31, 34, 35, 39, 40, 41, 42, 44, 46, 47, 48, 50, 51, 53, 57, 58, 59, 60, 63, 65, 67.

III Class Nos.—3, 9, 13, 14, 18, 19, 20, 24, 25, 29, 32, 33, 36, 49, 64, 66.

SANSKRIT PARICHAYA

Distinction No.—70.

I Class Nos.—7, 16, 21, 34, 46, 52, 59, 62, 95, 131, 134, 146.

II Class Nos.—1, 2, 4, 5, 12, 17, 19, 20, 30, 31, 35, 36, 43, 44, 47, 51, 55, 58, 60, 67, 69, 72, 73, 77, 80, 85, 87, 90, 93, 94, 96, 98, 99. 101, 2, 6, 7, 11, 17, 18, 20, 23A, 28, 30, 32, 31, 35, 36, 39, 40, 41, 44, 45, 47.

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SANSKRIT PRAVESH

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I Class Nos.—2, 13, 14, 15, 18, 25, 28, 46, 57, 58, 61, 74, 79, 91, 96.
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SANSKRIT PRARAMBHA

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501, 5, 8, 13, 14, 15, 24, 34A, 35, 42, 50, 52, 56, 57, 65, 77, 82, 83, 85, 88, 92, 95, 99.

600, 5, 8, 9, 10, 16, 20, 22, 25, 29, 30, 31, 32, 33, 35, 37, 38, 39, 40, 43, 59, 60, 67, 72, 80, 93.

704, 6, 7, 8, 13, 55, 62, 68, 77, 81, 82, 88, 89.

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2505, 10, 11, 16, 18, 20, 21, 23, 32, 35, 49, 60, 64, 67, 71, 72, 73, 74, 78, 82, 87, 89, 90, 93, 94, 95, 96, 98, 99.

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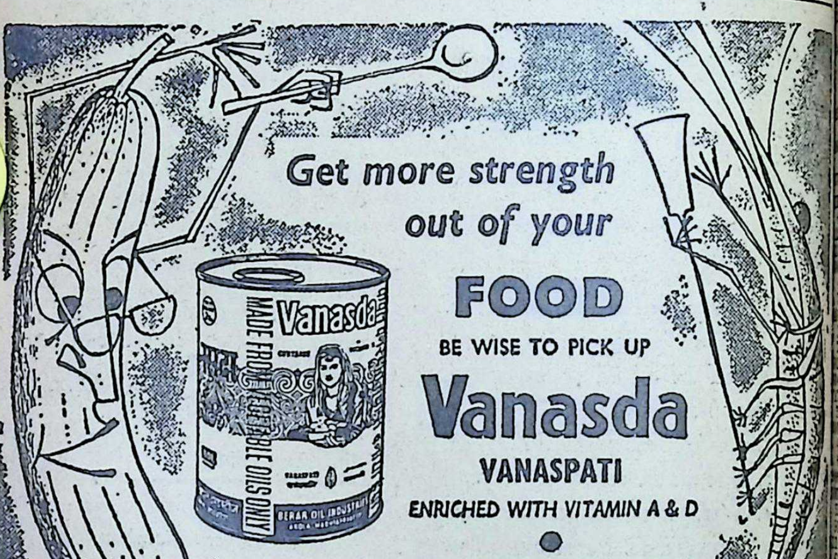
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A CORRECTION

The cover picture of our Journal dated April 21, 1957, was erroneously given. The panel is from Chidambaram and the Photographer, Sri Mohan Khokar, Baroda.

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BANANAS

Sahib Singh Ahuja

HE plantain or banana fruit is as old as civilisation itself. The Greek Historian, Pliny, recorded in his chronicles of ander's invasion of India that Greek had a word for it, having come across the marvel of a called 'pala', which is still its Indian name.

ether the banana first grew in or some other parts of Asia definitely known. But it definitely from India that the traders carried the plant to Africa from where it travel- to Guinea. The Portuguese across it in 1482, recognised food value, named it 'banana' transported it to the Canary s; it was perhaps from there the first consignment of the reached Europe.

sides being grown in India, it extensively cultivated in Ja- a, Honduras, Mexico, Brazil, mbia, the Canary Islands, Pa- a, Cuba, Guatemala, Haiti, mosa, and the Cameroons. of these countries have devel- a lucrative export in bana- the chief purchasers being the ed States, Great Britain and rest of Europe.

t until after the first World r did banana become a fruit of mon use in the West. This s only after the discovery that the correct temperature for their transport is 11.7 degrees centigrade. All modern freighters engaged in this trade are equipped with regulators which maintain the storage chambers at the correct temperature at all times. One of the biggest exporters of the fruit is the West Indies and landing operations in its harbours present a very impressive sight.

Everything about banana is big. The tree has large trunk and an outsize flower—every tree has only one flower. The height of the tree is about 8 to 9 feet and the diameter of the trunk usually varies from 1½ to 2 feet.

The banana leaf, one of the largest in the vegetable world, is usually between 10 to 12 feet long and two feet across. High up between the leaves is an arm which bends over leaves. On this arm hangs the green bud whose sepals open to show a highly remarkable flower, a row of green mittens with a white crocheted edge. They grow in a spiral round the green arm and underneath hangs a purple bloom.

Slowly the mittens develop separate fingers pointing upwards, and each finger grows into a banana. And after ten months, when the whole gigantic plant is finished, yet another strange growth appears from its end, a kind of green backbone at the end of which there still hangs the gigantic flower. This red flower is cooked and forms a very palatable dish.

Every banana plant bears only one bunch. After this is taken away, the entire plant is cut off and left to rot where it lies, thus making other fertilizers unnecessary. But from the root stump a new plant has meanwhile grown and this takes about six to fourteen months, depending on the variety, for fruiting.

Though many varieties of plantains are grown in India, only about half a dozen types are popular in the city markets. The Deshi, Sone, Bombay, Bhusawali, and Calcutta species are most famous of all the varieties. Bhusawali banana is the sweetest and most delicious.

Bananas grow in great bunches, which are cut from the tree while the fruit is still green, for if they were allowed to ripen on the tree, the skin would break open and insects would crawl in upon the fruit, spoiling it for our use. Fortunately bananas ripen perfectly at room temperature.

The distinguishing characteristic of all kinds of plantains is that they are rich in starch and sugar contents with high calorific value. It is estimated that a pound of the fruit yields about 220 calories of heat. In the unripe state, only starch is present, but during the process of ripening the starch is converted into sugar.

Contrary to the popular plantains are easily digestib ticularly when they are ripe starch content of bananas of the best digestible st equalling that of potatoes hence they are very nut even in unripened state. bananas make a good di cooking. The plantain leav used in religious ceremonies means of decoration. The *combined with milk nearly a complete diet, which is co ed to be the best tolerated foods.*

Bananas have an anti action on the intestines, an effective in reducing the uric content of urine. The pi the inner portion of the popularly known as 'Dantu' cooked makes an excellent p ration and is used extensiv the South Indians.

Its composition is: Water Protein: 1.3; Fat 0.2; Car drates 36.4; Minerals 0.7.

The bananas are a good s of the valuable mineral ele and contain vitamins A (car and C in moderate quantitie a trace of vitamin B. It is that a mono-diet of planta sometimes helpful in cases o thritis. They head the list of economy crops, as potatoes, potatoes etc. They are a fruit, within the easy reach of the poor and must be tak everyone in season to offs dietary deficiencies which a common in our country.

BHAGAWAN PARASHURAMA

PART II: FIFTEEN YEARS AFTER

● K. M. Munshi ●

PREVIOUS STORY

The Aryas led by King Divodasa of the Tritsu tribe and his High Priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe, is taken captive by Shambara. Shambara's daughter Ugra falls in love with Vishwaratha who accepts her as his wife.

Ugra gives birth to a son but is killed by Bhairava, High Priest of Dasyus. Agastya marries Lopamudra and Vishwaratha, Rohini.

Sudasa drives Vishwaratha from Tritsugram. Deeply grieved, Vishwaratha walks up the Gomantaka Hill seeking guidance from Lord Savita. He returns as Vishwamitra and is requested by Sudasa to become his High Priest.

After fifteen years, Renuka, wife of Jamadagni, gives birth to Rama. Disagreeing with others over Rama's education, Kavi leaves for Bhrigugram. Rama goes in search of him and on the way, is captured by strange men, when he gets acquainted with Shunahshepa, son of Ajigarta. He escapes. Vriddha spots him in the forest.

Six years after Rama's return to Jamadagni's ashrama, *Sudasa, now king of the Tritsus, invites Sage Vasishtha to be his High Priest. Shashiyasi, the Arya princess, is known to love the Dasyu prince Bheda, who runs away with her.*

King Harishchandra is in search of a father who is willing to give up his son to be slain at a human sacrifice. Ajigarta, Shunahshepa's father, agrees to sell as also to slay his son at the sacrifice. He, however, reveals to Vishwamitra that Shunahshepa is none other than Vishwamitra's son by Ugra. Vishwamitra renounces office.

16

RENUKA, A PRISONER

IN the afternoon, when the Tritsu general, Haryashwa, accompanied by several horsemen, arrived at the settlement of King Harishchandra, he was surprised to find the Bharata warriors armed and moving about everywhere.

With Vishwamitra performing a human sacrifice and having lost the office of High Priest of the Tritsus, he had expected to see the Bharatas completely deflated. But the sacrificial session in a small settlement had apparently been converted into a military camp and the Bharatas were moving about defiantly as if they had scored a great victory. Haryashwa soon learnt the reason for this unexpected turn. The sacrificial session had ended and Vishwamitra had come out of it as the darling of the Gods with a greater hold over Saptasindhu.

Haryashwa sent word that he had come with a message from King Sudasa to the "Best of the Bharatas", for by that dignity was Vishwamitra, though not a king, often known. He was therefore alarmed when he was led between two rows of armed warriors to where a young man sat on the throne with Sage Jamadagni beside him. Vishwamitra was nowhere to be seen.

"General, the Lord of the ratas awaits you," said Jay the young Bharata general greeted Haryashwa with a monial welcome.

Haryashwa, half-dazed, forward towards the lion-seat which Devadatta was seated. even as he did so, he could help observing the angry loo the Bharata warriors stan there.

Sage Jamadagni, the lord of Bhrigus, understood why Tritsu general was confused.

"Haryashwa," he said qu "King Devadatta, the Best of Bharatas, has been installed a Lord of the Bharatas today."

Being an accomplished cou Haryashwa prostrated himsel fore the Bharata King in cer nial courtesy. But he could help being mystified. Where Vishwamitra? On Vishwam accepting the joint High P ship of the Tritsus and the ratas, Sudasa had also been ac ed as their common king; then, was this sudden ch made? Was it a challenge to Tritsus?

"General, we welcome said Devadatta politely. "Be ed, please. Let us know

gs us the pleasure of your
t.”

Lord of the Bharatas, I have
e here at the command of the
d of Tritsus,” Haryashwa re-
d. “I am commanded to bring
cess Lomaharshini back to
sugram.”

ge Jamadagni smiled a little.
fully protected by Vimad
, his Bhrigus, would be miles
y by now, far away from Har-
wa's reach.

General, she has gone with her
dfather, the Best of Purus,
g Kutsa,” said the sage.

What for?” asked Haryashwa,
n by surprise. Then he added:
must take her back with me
ever happens.”

General, that cannot be,” said
datta sternly. “The Bharatas
l not permit forcible seizure of
e Princess.”

Haryashwa felt almost insulted.
e was not accustomed to being
d what a Tritsu could or could
t do.

How can the sister of King
asa be kept away from him?”
asked, a little impatiently.

And who can return the Prin-
s against her will?” interposed
e haughty and impetuous
yanta.

Sage Jamadagni raised his hand
order to command silence. “No
e talking in this strain,” he said.
aryashwa, you can, if you like, go and pay your respects to King Kutsa. He is her grand-mother's brother and she is with him.”

Some time later, when Haryashwa went to pay his respects to the Sage Vishwamitra, the danger which the Tritsus had invited by removing him from the priesthood, became clear. Haryashwa had expected that once Vishwamitra was removed, the Tritsus, unburdened by the Bharata alliance, would rise in stature and strength. But now it looked as if the common link of Vishwamitra having snapped, a civil war was inevitable. And with Vishwamitra emerging triumphant from the sacrificial sessions, the Gods alone knew what would be the response to the call of Vasishtha for a crusade.

Haryashwa found Vishwamitra wrapped in deep thought. His eyes grew sad with unexpressed grief, when Haryashwa informed the Sage of the purpose of his visit.

“Haryashwa, why do you want Loma to be married to Arjuna, the King of the Haihayas? You know that she does not like him. She is a spirited girl and would not obey King Sudasa's wishes easily,” he said.

“But the Lord of the Tritsus has decided that she should be married to the King of the Haihayas; and he is in no way inferior to any king in Saptasindhu,” replied Haryashwa.

"It will be an ill-assorted match for Loma, Haryashwa, and I sense nothing but unhappiness for her," said the Sage. "And why does King Sudasa behave in this way? If he had told me that he wished me to give up my office, I would have done so. I have no objection to his appointing the Master of Silence in my place. He is a great Rishi—perhaps the greatest among those who walk the path of *Rita*. But don't you see the consequence of acting in this way? Soon the Tritsus will be at war with the Bharatas, the Purus and the Bhrigus," added Vishwamitra heavily.

"Everything is in your hands, lord," said Haryashwa. "Even now you can ease the situation, if you will help us in destroying Bheda. All that the Lord of the Tritsus and the Master of Silence want is that the man who has so sacrilegiously defied our ancient laws should be punished."

"What can I do?" asked Vishwamitra. "The Gods have rendered me helpless. Even the twenty years of my *tapasya* has not removed the hatred which one Aryan tribe bears to another. How can I hope to remove it by a campaign of mutual destruction? I am not even acceptable to my Bharatas. How can I then be accepted as the leader of the whole of Saptasindhu? Haryashwa, the fact of the matter is, I have failed and you have won."

Haryashwa maintained silence.

"I know where I stand; know what the Gods want do," continued the Sage. "I you will be going back to T ram tomorrow. Please my message to the Mas Silence."

"As my lord pleases," Haryashwa.

Vishwamitra continued to in a slow and sad voice. "G pay my respects to the Mas Silence. Tell him on my that I have always followe truth as the Gods have show and I will do so always. I a ed the office of High Priest when commanded to do so."

The Sage paused for a whil then continued as if he speaking to himself. "I wi relinquish this office. F I have given up the lordship Bharatas, for I have been to a source of weakness. Now I retire to a forest and follo truth in my own way. But i mutual hatred between the ratas and Tritsus increases, blood of Aryas and Dasyus is if destruction strikes the ric beautiful settlements of S sindhu, the responsibility wi be mine."

The Sage again paused. As yashwa looked at his noble tenance which expressed deep sorrow, the Sage conti "I know Bheda has acted sir He has perpetrated an aw sacrilege. But do you thin

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will be happy by your shed-
blood on this scale? Why
the venom of colour to the
wrong which Bheda has
itted?"

hen, do I understand that the
atas will not help the Tritsus
estroy Bheda?" asked Har-
wa.

at depends upon the King of
Bharatas, not upon me," the
replied.

if in reply to Haryashwa's
ion, loud shouts were heard
le, as also the blowing of
es and the neighing of
es.

hat is this?" asked Haryash-
in surprise. He suspected
hery.

ing the horses"…. "Blow
nches"…. "Get ready"….
the shouts from outside the

yanta came in, his face aflame
anger. "Gurudev, General
shwa is a traitor."

hat?" Haryashwa asked indi-
tly.

proud Jayanta faced Har-
wa defiantly. "You left Arjuna
his men behind in ambush.
he has taken King Kutsa
ve" he accused.

hat?" Vishwamitra asked in
ise. "Is Renuka also a cap-
? The wife of Sage Jamadagni!
horrible."

hat is this all about?" asked
Haryashwa, who was not quite clear as to what had happened. "I will enquire," he said as he tried to leave the room.

Jayanta placed his strong hand heavily on Haryashwa's shoulder. "General, I have to obey the command of the Lord of the Bharatas."

"Command?" asked Haryashwa.

"Yes, you and all the Tritsus are now our prisoners and will remain so, until King Kutsa and Amba are released."

"What do you mean?" asked Haryashwa.

Jayanta, who all this time was boiling with rage haughtily declaimed: "We have taken all your men captive. We have disarmed them. We have taken away their horses. You are also a prisoner."

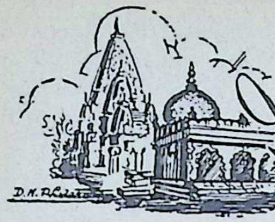
Vishwamitra smiled meaningly. Haryashwa did not know what to say, as he himself was angry at the thoughtless action of Arjuna. He looked helplessly at Vishwamitra, who said, "Haryashwa, I cannot help you. I am neither the High Priest of the Bharatas nor their King."

Jamadagni's powerful voice was heard shouting for Jayanta.

"Is the Sage going with you?" inquired Vishwamitra of Jayanta.

"Yes, lord," said Jayanta. Then he turned to Haryashwa. "General, you must obey the command of the Lord of the Bharatas."

(Continued on page 50)



Immortal India —71

J.H. DAVE

PAITHAN

PAITHAN is situated in 19°-39' North 75°-26' East on the right bank of River Godavari and it is about 28 miles from Aurangabad. The author of the Periplus and Ptolemy call it Paithana or Baithana.

· The author of the Periplus was a Yavana merchant or an Egyptian Greek and he has given a detailed account of the position of inland and foreign trade of India in his book called the *Periplus of the Erythraean Sea.* He made a voyage to India in the second half of the first century A.D. He has noted the names of various harbours and the first important harbour in his time was Barygaza or Bhrigukachchha i.e. the modern town of Broach on river Narmada. He has also mentioned Pratishthana or Paithan, Tagar or Ter, Surparaka or Sopara and Kalyan.

Indian tradition says that Pratishthana or Paithan on the Bank of river Godavari in the Aurangabad district was the capital of the Satavahana kings. Geography of Ptolemy also supports this I
tradition. According to Pto
Baithana or Pratishthana wa
capital of Siriptolemaios or
Pulumavi, son of Gautami
Satakarni and Ozeni or Ujjayi
Malva, was the capital of T
nes or Chashtana.

According to the Puranas,
the fall of Maurya Empire t
were ten rulers of the Sunga
nasty. They reigned for a p
of 112 years. The last Sunga r
was Devabhuti who was
powered by his minister Vasu
the latter founded the Kanva
Kanvayana dynasty with
kings who ruled for a period
years. The last of the K
ruler was Susarman who wa
throned by Simuk, the found
the Andhra or the Satava
dynasty. Simuk ruled for
years. This Puranic traditio
also supported by various ins
tions which establish that S
destroyed the Kanva power in
latter half of the first cen
B.C.

The Satavahana dynasty is re- red to as the Andhra or the hrabhritya. According to le- d the Satavahana dynasty is nected with the famous king vahana who is stated to have rted the Saka era named after . The valorous deeds of a of brave rulers of the Sata- na dynasty are mixed up together and they find popular ex- ssion in the legendary Sali- na king.

The reign of Satavahanas or hrabhrityas was very prospe- s and this has given rise to a ber of traditional stories about . Salivahana is a Prakrit . of Satavahana. The ruption of Satavahana. The rent Saka era is said to have n founded by Salivahana. As atter of fact the word Saka has me so popular that it has come mean an era.

According to legend Saliva- na was the son of a brahmin l who had come to Paithan to ide with her two brothers in house of a potter. Once when had gone to bathe in river avari, Sesha, the king of ser- nts, saw her and made love to . Subsequently she gave birth a child through Sesha, and this d was known as Salivahana.

He was brought up in the house the potter. When Vikrama- ya, king of Ujjayini, was told t he would die at the hands of brahmin girl, he sent Vetala to ntify him. Vetala found out livahana. Thereupon Vikramaditya invaded Paithan. But Salivahana with his miraculous powers defeated him. It has been suggested that this Salivahana of the legend appears to be Vasisthiputra Pulumayi and that he and his father Gautamiputra Satakarni drove away the Sakas and fought with Chasthana, or Jayadaman and Rudradaman who had their capital at Ujjaiyini. Salivahanas or Satavahanas were in fact the enemies of Sakas but this very era is known as Salivahana Saka era and this fact is explained by stating that Vasishthiputra Satakarni, a brother of king Pulumayi married the daughter Rudradaman I and that as there was a matrimonial alliance between the Salivahanas and the Sakas, the two were put together in popular imagination.

Gunadhya, the famous author of *Brihatkatha* in Paisachi language is said to have been a minister of king Satavahana. The stories in *Brihatkatha* are stated to have been told to Gunadhya by a ghost named Kanabhuti. As they were written in blood, Salivahana is said to have refused to accept the work; but after some time Salivahana was informed of the captivating nature of these stories and he therefore desired to have them. By that time Gunadhya had burnt six out of the seven volumes of that book. Only one had remained in tact and it was recovered by the king.

Another legend says that Salivahana was once playing in a tank with his wives and was throwing water over them. One of them asked him not to throw water saying मोदकैः परिताडय माम् (Do not hit me by throwing water.) The king misunderstood her remark, brought several sweet-balls and threw them at her. Thereupon she ridiculed the king for his ignorance. The king wanted to learn grammar and his two ministers Gunadhya and Sarvavarman were after the job. The former undertook to teach grammar in six years while the latter in six months by propritiating God Karttikeya. It is said that as Sarvavarman began to repeat Sutras before Karttikeya repeated them, Karttikeya said that the new grammar which was known as the *Katantra* grammar, even though good, would not become equal to that of Panini's grammar.

The founder of the Satavahana family was Simuk. According to Puranas he was succeeded by his brother Krishna who ruled for eighteen years. Satakarni I is stated to be the son of Krishna. He had performed a horse-sacrifice. After his death there was a Scythian invasion. But Gautamiputra Satakarni once again regained power and his empire extended from Malva in the north to the Kanarese country in the South. He is called the destroyer of the Sakas, Yavanas and Pahlavas, who are respectively identified with the Scythians, the Greeks a Parthians.

Gautamiputra Satakarni's was Vasishtiputra Pulumayi made Prathistana or Paitha capital. Vaijayanti in North nara and Amaravati in the G District were the other flour cities in his time. Even th there was a matrimonial al between the daughter of R daman I and the brother of Puluyami, Rudradaman I di hesitate to invade the South. last illustrious prince of the vahana dynasty was Sri Y Satakarni.

There is a great conflict of mion among scholars with r to the identity of the ruler founded the Saka era, whic gins from 78 A.D. Some sch opine that it was intended to memorate the accession of Scythian ruler. Regarding date of Kanishka there is no tainty. According to one vie flourished in about 78 A.D. a few scholars are inclined t gard him as the founder of Saka era. Regarding the Vik era also which is said to have founded in 58 B.C., opinio divided.

According to Jain trad Vikramaditya was the son of dabhilla who ruled from Uj Gardabhilla ruled for 13 years he ravished the sister of K charya, the latter went over Shahi or Saka prince and wit help of this ruler and his fr defeated Gardabhilla. Kala- harya afterwards went to the rt of King Satavahana at Pra- thana or Paithan. Vikrama- regained the kingdom of Uj- ini, started the Vikrama Era reigned for 60 years. He had successors. 135 years after Vikrama Era the Sakas expel- the descendants of Vikrama- and conquered his kingdom. tradition appears to be histo- and it has no incoherently ngruous element compelling reject it.

inhabitants of Paithan or ishthana are referred to as ikas. Paithan, Tagara and were some of the towns in urishing condition. During Salivahana rule Paithan was eat centre of trade. Paithan ed in prosperity after the al was shifted to Devgarh. latter city was captured by mmedans in 1295 A.D.

ithan was also a great centre earning. Jnaneswar Maharaj his brethren are said to have ived their *Suddhipatra* from Brahmins of Paithan. During time flourished Hemadri the rated author of Dharma Shas- nd a great polymath. He was inister in the reigns of Maha- and Ramachandra. He is famous author of *Chaturvarga tamani*, a huge digest on ma Shastra in four parts. deva, another famous author a protegee of Hemadri and is author of *Harileela*, which is an abstract of *Bhagavata* and also of *Muktaphala,* a treatise of Vaishnavite doctrines. Hemadri was connected with official records and is stated to have introduced the Modi form of writing in Marathi.

Eknath, one of the great Maharashtrian saints, is said to belong to Paithan. He flourished in the 16th century A.D. From his teacher Janardanswami he studied *Jnanesvari* and *Amritanubhava.* He was given the *mantra* of Viththala and was asked by his Guru to give food to every one irrespective of his high or low community. He studied Yoga and is said to have had the realisation of Krishna. His first work is his commentary on the *Chatuhsloki Bhagavata.* His elaborate commentary on the eleventh *skandha* of *Bhagavata* is considered as one of the three Prasthanas of the Varkaris. The other two Prasthanas are the Jnanesvari and the Gathas of Tukaram. In Saka year 1506 Eknath corrected and re-edited the text of Jnanesvari. He was known for his patience, courtesy. want of anger, intense devotion to God and other superb saintly qualities and numerous stories are current about him illustrating these high qualities. He died in Paithan in 1599 A.D.

The family of Narayana Bhatta belongs to Paithan. The first famous member of this family was Govinda. The family belonged to the Viswamitra Gotra. His son was Ramesvara who was very well versed in Mimamsa, Vyakarana and Darsana. He had three sons, the eldest being Narayana. He was the most illustrious member of the family. He is the author of numerous works. He is referred to as *"Jagad Guru"* because he persuaded the Muslim Suba of Banaras to permit him in getting reconstructed the temple of Lord Visvanath at Banaras. He was a profound scholar and is profusely quoted with great reverence. He had three sons, Ramakrishna, Sankara and Govinda. Ramakrishna had three sons, Dinkara, Kamalakara and Lakshmana. Both Dinkara and Kamalakara are celebrated authors of Mimamsa and Dharma Shastra works. Sankara had four sons, Raghunatha, Damodara, Nrisimha and Nilakantha. After Narayana Bhatta, Kamalakara and Nilkantha are the most illust authors in this family which uniformly produced a series learned scholars and authors. kara was the father of Visves who is more popularly known the name of Gaga Bhatta. He ficiated at the coronation mony of Sivaji Maharaj, founder of the Maratha empi

It will be seen that for se centuries Paithan remained capital and the centre of tra Southern India and for many turies thereafter it continued remain a centre of learning. present modest town of Pa occupies a very small portio the old city and mounds of ruins of the old city have observed to the east of the dern town. The town has als Eknath temple and several temples.

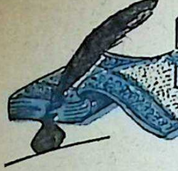
BHAGAWAN PARASHURAMA—*Contd.*

Haryashwa knew he could not resist the command of the lord. He saw two stalwart warriors standing outside the door, waiting to escort him.

If a powerful king like Kutsa could be taken captive in this cowardly fashion immediately after a successful sacrificial session, together with the universally respected Renuka, wife of the lord of the Bhrigus, things were pretty serious. The sympathy of the Arya tribes would be with Purus and the Bhrigus and allied Bharatas.

Vishwamitra turned to Hary wa with a smile. He said, easy to set fire to a house; difficult to extinguish the But you are not to blame. In difficulties we can only sub the will of the Gods. What can we do?"

[To be con



SANSKRIT LESSONS

XV

WORDS

सस्यम् = Grain
धान्यम् = Grain
तृणम् = Grass
क्षेत्रम् = Land
हलम् = Plough
बीजम् = Seed
आलवालम् = Basin of water round the root of a tree
गोष्ठीगृहम् = Club
क्रयणम् = Purchase
आपणिकः = Merchant
कृषकः = Ploughman
वर्षाकालः = Rainy season

मेघः = Cloud
कृषिकः
कृषीवलः } = Farmer
स्वापः = Sleep
दीपः = Lamp
गुडः = Sugar
खेटः = Small town
खेटकः = Village
व्यायामः = Exercise
विक्रयः = Sale
आपणः = Shop
हट्टः = Market

XVI. Translate into English :—

सः कृषीवलः अस्ति । कृषिकः खेटके निवसति । तस्य समीपे वृषभाः सन्ति । कृषीवलस्य समीपे दीपः ज्वलति । दीपस्य प्रकाशे बालकः पुस्तकं पठति । बालकः प्रातःकाले क्षेत्रे व्यायामं करोति । तस्य पिता क्षेत्रेषु अटति । क्षेत्रेषु धान्यं अस्ति। तस्मिन् खेटे एकः हट्टः अस्ति। हट्टे अनेके आपणाः सन्ति। आपणे आपणिकः व्यापारं करोति । कृषिकः आपणे गच्छति । सः तत्र धान्यस्य क्रयणं करोति । आपणिकः गुडस्य विक्रयं करोति । कृषीवलाः सायंकाले गोष्ठीगृहे वार्तालापं कुर्वन्ति ।

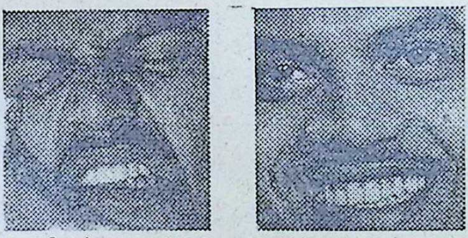
XVII. Please write the answers to the following questions:

सस्यं कुत्र उत्पद्यते? तृणानि कः खादति? कृषिकः किं करोति? मेघाः कुत्र सन्ति? वर्षाकाले त्वं कुत्र गच्छसि? बलीवर्दः कुत्र अस्ति? त्वं कुत्र गमिष्यसि? आलवाले किं अस्ति? हट्टे किं भवति?

ANSWERS TO EXERCISES:

XIV. १. रामः कुत्र क्रीडति? २. किं त्वं न क्रीडसि? ३. अहमपि तेन सह क्रीडिष्यामि। ४. सः तत्र किमर्थं व्यर्थं अटति? ५. अहं तद्वत् न अटामि। ६. तत्र किं भविष्यति? ७. मया साकं कोऽन्यः क्रीडिष्यति? ८. अहं तत्र सायंकाले क्रीडामि। ९. पुजारी देवस्य अर्चनां करोति। १०. सर्वे देवं अर्चिष्यन्ति।

XV. १. उद्यानं अतीव रमणीयम्। २. गृहस्य समीपे मन्दिरं वर्तते। ३. कृषीवलः क्षेत्रं कर्षति। ४. तेन पत्रं लिखितम्। ५. कुत्र त्वं गच्छसि? ६. पश्चात् अहं द्रक्ष्यामि। ७. अश्वः वेगेन धावति। ८. रामः श्वः चलिष्यति। ९. अहं त्वया सार्धं आगमिष्यामि। १०. अहं मम पाठं लिखामि।



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Classical Music and SPIRITUA EXPERIENC

• V. R. Talasikar •

In this article the author enters a powerful plea for the resuscitation of classical music from its present decadence in the shape of film and radio-songs.

ART is an embodiment of the creative energy of people and a reflex of their social environments. Reflecting the devotional life of the people in the Vedic period, the Samvedic hymns, employing no more than three *swaras,* never failed to create an august atmosphere.

Later, the patronage of kings and feudal lords nurtured the tradition of classical music. Learning at the feet of the preceptor went on till the beginning of the Second World War.

The growth of natural sciences in the Western world and the industrial revival setting in India after the first World War fostered a mechanistic way of life and a materialistic sense of values. An age of commercial art took birth. The Indian economy leaning more and more towards urbanisation and an indiscriminate acceptance of the social and moral values of the West did not fail to cast their shadow on the Indian classical music. In the whirl of d cracy and the zeal for the fo tion of a classless society, fe lords and princes who were main bulwarks of classical m melted away and music was to gape at the masses for pa age and survival. The charms and the highest aest delights of music that used t exhibited in the select assem of appreciative critics and m connoisseurs, got banished our music.

Then, the idea that the ar cratic organisation of society a pre-requisite of high cu came under severe criticism. fact that culture requires le is, however, hardly a suff justification for the mainte of a leisure class. For every a which the aristocracy has pr ed and for every true patro art, it has supported a thou wastrels. An intelligent so will know how to subsidise t who possess peculiar gifts in arts and the sciences and free them from the necessity of engaging in immediately useful toil". Reinhold Neibhur: *Moral Man & Immoral Society*). This logic appears to be plausible provided a society can discriminate between real and pseudo art. Artistic excellence is incompatible with an artiste struggling for his bread. It was a stupendous achievement of Pandit Vishnu Digambar Paluskar that he made classical music more broad-based and democratic. But he meant that it should not be after cheap popularity.

In our zeal for making everything secular, we are making classical music profane and vulgar. In the words of Will Durant, The spread of industry and the decay of aristocracy co-operated in the deterioration of the artistic form. When the artiste was superseded by machine, he took his skill with him and when the machine compelled to seek vast markets for its goods, adjusted its products to needs and tastes of vast majorities, design and beauty gave place to standardisation, quantity and vulgarity. Had an aristocracy survived, it is conceivable that industry and art might have found some way of living in peace. The taste of innumerable average men became the guide of the manufacturer, the dramatist, the scenorio writer, the novelist and at last of the painter, the sculptor and the architect; cost and size became the norm of value and bizarre novelty replaced beauty and workmanship as the goal of art. Artistes, lacking the stimulation of an artistic taste, sought no perfection of conception and execution, but aimed at astonishing effects. Music went down into the slums and factories to find harmonies adapted to the nervous organisation of elevated butchers and emancipated chambermaids. But for automobiles and cosmetics, the 20th century seemed to promise total extinction of art". (*Mansions of Philosophy*).

The melodic character of Indian music cannot stand harmony which implies a combination of discordant notes simultaneously played. The *raga* has a melodic structure. Swami Haridas and the famous composer Thyagaraja, we are told, attained a state of eternal bliss (*Savikalpa Samadhi*) through the medium of *swaras*. This was the outcome of their individual excellence. Democratisation of music has, on the other hand, led to a lowering of standards. The attainment of aesthetic delight, i.e. *sundara*, must always be accompanied by an emotional purification or liberation, i.e. *shiva*, and both these elements lead to final beatitude or the elevation of the human spirit, i.e. *satya*. One can imagine that these ideals in classical music cannot be attained by the production of music for commercial purposes or catering to the mob.

Creation of *rasa* is the goal of raga and this calls for a refined and correct tune or *shruti*. The artiste must utter the *shruti* correctly and understand the full impact of the text of the song he performs. But a modern artiste seldom pays heed to them. He hankers after spectacular effects by crude methods. He never worries to see if a note is correctly and effectively used. Even the major notes are uttered in a crude fashion not to speak of the subtle micro-tones.

The modern listeners in the big industrial cities go to a concert more out of fashion than out of any love or understanding of music. It is important for the growth of classical music and its true appreciation that the artistes do not stoop down to find favour with these pseudo-lovers of music.

The use of machines in the sphere of classical music has its own limited importance. The invention of gramophone and sound-recording has no doubt conferred a unique advantage on mankind. It has made possible the preservation of the creations of the old masters. Who would not have benefited from the divine music of Swami Haridas, Tansen or of Rehmat Khan, Bhaskar Bua and Vishnu Digambar, had it been preserved with the aid of machine? But I think the utility of machines should end. The replacement of the human voice by the metallic ring of the machine has had a nefarious effect on the human ear and soul. Lewis Munford corroborates the same view in his bo *The Arts.* "The perfection mechanical transmission and t spread of music through ra and phonograph may presage t tinction of music as a direct spi tual experience...if the process mechanisation is unfriendly to t human spirit, it will be inimi to music; in the long run, t spirit must either assert itself

The *"Sugam Sangeet"* or t light music which harnes musical material to love-lyri for utilitarian ends, is also an o come of the mechanistic valu that have corroded the mys world of melody. The popu music is being pushed into t market as a source of profit a as a momentary escape from t miseries of a machine civilizati Films have played a potent role the debasement of classical mus The film music is a hybrid or mongrel which partakes of t characters neither of the classic music nor of the Western mus Giving no more than a casual, f ful sensation, the flippant and fr volous film songs have caus disturbance in the standards o artistic judgement.

The artistic values will not g adjusted automatically. The ti is up for all lovers of classic music to rally all their courage t fight these evils. It is necessar to make every effort to resuscita classical music which is one of th finest achievements mankind ha ever made.

Our Fortnightly Profile—71

Albert Schweitzer

AMONG the authentic voices that have risen in crescendo protesting against the arbi- ary use of the H-Bomb, albeit for perimental purposes, is one t cannot be easily ignored, for, belongs to that "universal an" Albert Schweitzer univer- ally respected for his wisdom, om his African *ashram* at ambarene.

Teacher, seer, humanitarian. healer, practical idealist and holder of four doctorate degrees in philosphy, medicine, theology and music, Dr. Schweitzer is almost Olympian in his allround attainments, for, besides being a walking encyclopedia, there is hardly any branch of life in which he has not excelled in practice. A Bismark of the spirit, he is easily the greatest living man today and certainly one among the greatest the world has produced at any time.

Celebrated author of a number of books on theology, music and civilization, he is the greatest architect of organs and interpreter of their music. Besides aesthetics in which he is an acknowledged master, he has learned everything from zoology to carpentry, engineering to pharmacy and agriculture. And the greatest thing about him is that he has put every ounce of his knowledge to practical use to humanity, for, mere knowledge by itself does not lead to real greatness. His total dedication to the natives of French West Africa is a saga by itself and all who have visited his establishment at Lambarene have nothing but the utmost praise for the sublime nature of his work there.

Born in Upper Alsace as a German citizen in 1875, Dr. Schweitzer inherited in full measure the evangelical spirit of both his parents. During his infancy, he lost his mother who was knocked down by a German cavalry horse trouping through the street. As a child he was of poor health and studies too. But these defects gave him an iron will to overcome them which he did even in his adolescence. As a child he hated cruelty and injustice. He composed hymns at seven, played the organ at eight and did duty for the church organist whenever the latter was absent. At 23, he published his first book.

Passing out of the school, he studied philosophy at the University of Strassburg where he won a doctorate with a thesis on Kant. At 25, he bacame ordained as a curate in the local church. His passion for music made him study the theory of music and he won a doctorate in the same subject. By 26, he had one more doctorate degree in theology. Among his earlier works, his biography of Bach, work on organ-building and the one on the historicity of Jesus continue to hold the field.

Born a German, he studied French as a Frenchman and indeed, he is a master of quite a few European languages. In an effort to achieve spiritual self-realization Schweitzer turned his back on European civilization and embarked on his great experiment in deepest Africa. He equip himself for the life of a med missionary. He took the M degree in Strassburg after a gr ling course and underwent spe course in tropical medicine Paris, all the while not forget his favourite loves, music theology in which he continued make rapid progress. With seve cases of medical supplies bou out of his own pocket and donations of kindly souls, he out to Africa in 1913 where continues today saving thous of lives of dark Africa.

Dr. Schweitzer's bush hosp as it is called, at Lambarene oc pies roughly forty square m and has a population of t thousand natives and a sprink of Europeans. With Hercu effort he has built the estab ment right from the scratch, i by inch, by his own hands. To it is self-sufficient for its m needs which is a tribute to his ganizing genius. Having buil it took years for him to conv the natives that he was their w wisher! According to the great d tor, the setting up of this ins tion provided him with the b concept of his philosophy w is reverence for all life.

Today the hospital serves a four-hundred patients at a t most of whom are in-pati Any disease from insanity leprosy is treated here, m operations not excluded. E doctors attend to the patients instruments are not always a-modern for obvious reasons. grand docteur does not, these s. himself attend to all cases he is growing old but the ients are in expert hands. He t attends to his routine as a riarch.

The great doctor has innumera- disciples who talk about him h the greatest reverence. In r with his overwhelming intel- ual and moral virtues he could l afford to frighten us with his sional irascibility or pedan- n, but the truth is he has such enormous personality that his rt cannot be anything but ust and good. People who re met him have confessed to s extraordinarily alert mind and rpness of wit in conversation. gives out his opinions on all jects tersely like the slot machine, for his profound scholarship and memeory are wide awake even as their master. Dr. Schweitzer writes a neat round long hand and he does most of his writing at night after the day's work is over.

Among philosophers Schweitzer likes the Stoics, Lao-tse and Romain Rolland. Besides Bach Wagner, Schubert, Beethoven and Mozart are his favourites in music. He likes Goethe more than Shakespeare. He has a profound regard for Tolstoy and has corresponded with Gandhiji on subjects of mutual interest. He has great respect and liking for the late Dr. Einstein.

According to Schweitzer, a man may be called civilized if he does not steal, does not lie, values property and shows kindness to all living beings.

THE NEW CALENDAR – *Contd.*

e published in the future, year by ar. well in advance of the year which it relates.

When the Europeans talk of endar reform, they mean some- ing entirely different. They t a calendar in which the first January will fall on the same y of the week each year. This n only be done by counting two cceeding days as Sundays, or at st one day as a Sunday, the next day as a Bank Holiday with no week-day name, and the day after that as Monday. In leap years there will be two such Bank Holidays.

As this upsets the observance of the Sabbath, most people object to the change, and the scheme has not yet found sufficient adherents for its serious consideration by the various Governments of the world.

QUESTION BOX

ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has ki agreed to answer in these columns q tions from readers of Bhavan's Journal topics falling within the scope of Journal.

231

Sri B. Bhima Rao, B.A., B.L., Bellary-2.

Q: *Why did Draupadi's appeal fall on deaf ears, especially when elders like Bhishma, Vidura and others were present on the scene?*

Why did Bhishma the great and virtuous warrior, fight along with the Kauravas against the Pandavas?

A: For a long time I have tried to understand the reason why Bhishma, Dronacharya and Kripacharya, noble souls that they were, stood by Duryodhan. The explanation that I have found for myself is this—I do not know whether it will satisfy you.

(i) The King of Hastinapur enjoyed the hegemony over all the Aryan kings; in a sense he was an emperor; and these three saintly warriors were pledged to maintain the empire. However wicked D yodhan was, they appear have felt that if his fa could not control him, t even if they parted from h headstrong as he was, would follow his own po and the imperial fabric wo collapse. It is clear in the M *habharat* that they adm the Pandavas and had sy pathy for them, but they not want to bring down fabric of which they were pillars.

(ii) Another reason str me, though it is not exp in the *Mahabharat.* The P davas were not the sons Pandu, but obtained by K by *Mantras,* and per Duryodhan for that re did not want to give the share. It is likely, there that the saintly warriors w supported the empire of H tinapur did not like to b with the legitimate heirs, though their sympathies were all with the Pandavas.

232

Sri Sirchand B. Ailani, Camp 1, lyan.

Will you kindly explain the Algeria issue in nutshell?

In Algeria there are about 7,500,000 Arabs, fired by nationalistic fervour, who want freedom for their country. There are also about 1,000,000 of French, settled there for generations, who do not want to go out of French political influence, for they are afraid that in that case they will be destroyed by the Arabs. The Arab world would naturally want the Arabs to succeed. France would not like to leave such a large number of Frenchmen at their mercy. That is the issue.

233

Sri G. T. Sampathkumar, My-re.

What is culture?

"Culture," in the wider sense, must appertain to a well-defined people; it is their characteristic way of life; it is what makes them distinctive. To be a culture, the way of life of a people must have persisted in time; it must have flowed in time as a living stream, as an unbroken organic phenomenon, shaping their social institutions, and giving purpose and direction to their intellectual and aesthetic outlook.

234

Sri Mansukh G. Bhagat, Ghatkopar, Bombay.

Q: *What is the contribution of Hindu asceticism of Indian religious and philosophical thought?*

A: Hindu asceticism has contributed largely to the Indian religious and philosophic thought. Possibly the doctrine of Maya, looking upon the world as an illusion, arose from it as also the other-worldliness which characterises some of the Hindu sects. It is also one of the reasons why many Hindus take pride in ostentatiously disliking the legitimate joys of life. The ascetic ideal has, therefore, taken away the sense of power and joy and triumph which characterised Hindu life in the Vedic and the Gupta periods as also from some men in other periods who have not been able to look upon life as joy, beauty, truth and power.

235

Sri S. M. Ashok, P.O. Shivpura.

Q: *Why your honour is very much interested in Bhagawan Parashuram? What is the use of his story in the present world?*

A: Bhagawan Parashuram was one of the *avataras* of Vishnu, and overshadows the background in the *Mahabharata, Ramayana* and the Puranas. We must try to imagine what great powers he was possessed of so that his personality came to be impressed on the minds of countless generations.

236

Sri V. Ramarao, Bilaspur.

Q: *What is "Love for God?"* (*I mean its literal interpretation*). *How can we love God sincerely in our daily life full of ups and downs?*

A: You can love God in four ways: **by completely learning** to live in God; by creative concentration that is *Yoga;* by offering all your thoughts, instincts and actions to God; or by doing actions without the lure of results.

237

Sri Bhagabhai S. Solanki, Mirzapur, Ahmedabad 1.

Q: *I am a permanent reader of your* Bhavan's Journal, *but still I have not seen any passage of female author published in it. I have not found any passage pertaining to the untouchability in India or to untouchables' uplift performed by the Social Workers in India. Why this is so? Please let me know the reply.*

A: "Female authors" is a bad word. It should be "women authors." If you look up issue dated July 29, 1956, on pag you will find the writing such an author. Perhap was difficult to find suit passages. But why wor about such small matte Enjoy the Journal, as best you can.

Why is it necessary to h passages on "untouchabili All the articles clearly sh that untouchability is a m made degradation; that an touchable is a human be and entitled to full enjoym of life as any other. Journal is not a cyclopaedi

238

Sri B. M. Chandriah, Tumku

Q: *What is the literary mea of INDIA apart from its graphical meaning?*

A: *Saptasindhu* was a geogra cal expression. It was rupted into Sindhu; then 'Hindoi' and then into In to embrace the country of the Indus River. other meaning of India, exactly literary, is that our Motherland.

239

Sri S. T. Sinha, Allahabad.

Q: *Is it not a fact that Russi industrially and milit great because its people poor and the same experi may be repeated in India pite all these Five-Year* *and nationalisation of the means of production?*

India is not following the Russian or any other country's experience, so far as I can see; it would be disastrous if we did so. Our nationalised industries supplement and stimulate the private sector. At the same time if we have to survive, we have to catch up with the advanced countries and we cannot leave several sectors of industrial development to private interests which have neither the means nor the ability to enter them.

240

Sri M. Narasimha Rao, Ananta-

What is the origin of the greeting "Namaste?" What is its meaning when it is said to friends, elders or to God?

The two words "namah-te" means "salutation" to thee. When addressed to a friend, you do it out of cordiality. When you address it to God, you do it with humility and prayerfulness.

241

Sri K. G. Venkatesha Murthy, Kanakapura.

Q: *Will there be an end to this world?*

A: Yes, if collective hatred runs amock and sets off a chain of H. Bombs. But I think man has better sense.

242

Sri M. Suryanarayanappa, Chikabanavar.

Q: *What is your opinion in regard to the role of India in the Suez Canal problem?*

A: Respect for the sovereignty of each nation is the cornerstone of *Panch-shila* and therefore we stand against all aggression.

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Simhasana Dwatrimsika—44

VIKRAMA rescues SADGUNA

King Vikrama heard that due to the curse of rishi woman, the city of Varanasi was literally dead in day-time and alive by night only and that a rakshasa had abducted Sadguna the Princess. He immediately set out to redress these wrongs.

KING VIKRAMA soon reached the city of Varanasi on the shoulders of the redoubtable ghoul. He looked all over the place and became very sad at the sight of all living beings lying dead, at any rate for the day. He became all the more firm that he should deliver the city from its curse.

Assuming Padmasana pose, he concentrated on his favourite deity—Mahakali of Ujjain. She appeared before him immediately and asked him: "Child, what made you think of me now?"

"Mother, don't you see the state of this city and its occupants? I pray that they should be saved," replied Vikrama.

"Vikrama," said the Goddess, "haven't you read that the remedy for an illness lies in the source itself? I suppose you know that the king of this city invited the curse on himself and his people by his misbehaviour towards a rishi. She is the only person competent to remove it. You had better apply your mind in that tion." She gave Vikrama th red ashes and after blessing vanished.

King Vikrama decided on a of action and according to i sumed the form of a very old of 120 and riding on the reached the forest where great rishi lived.

With the aid of the gho lighted a huge fire in the mi the forest and started walkin wards it uttering the holy n of the Lord. It appeared tha old man was going to fall that fire. He was walking wards it slowly with falt steps.

The rishi-woman who c Varanasi happened to notice old man's intention. She s dered at the thought of the old man immolating hims the raging fire and with the ness of a mother, ran to him to find out if she coul of any help to him.

Bowing before him devoutl

d him: "O, venerable sire, I know what is the cause of r great sorrow that has made decide on this step?"

he old man let flow a torrent of s and replied: "O great lady, shall I express the calamity has overtaken me at this age? se leave me alone, for I am most accursed being in this d and I don't want to bother s with my woeful tale, for it t in their power to redress. I work out my own fate."

e started moving onwards. But dy stopped his further move expostulated: "Venerable sire, t say like that. Even the ant e of some use. Do tell me of sorrow and it may be that do something to alleviate it. se do."

O lady, you seem to be a great i and I hope you are as good ur word. I belong to the city Saraswati and my name is a Bhatt. I have studied all Vedas and *shastras* and had following the path laid down ne by God. Till I was a red years old, I had no ren. But after propitiating Lord in the prescribed manner aranasi, I got a son whom I ted in the Vedic lore with enthusiasm. He also proved e very smart and became a ar very soon. I got him ried in a good family at Vara- . My daughter-in-law after a e with us returned to her nts' home at Varanasi and the story my son has brought about her, breaks my heart. She is a corpse by day and alive at night!

"My son could not bear the sight of his beloved wife and her relations literally ebbing away and deciding that what was good for them was good enough for him too, also departed for Varanasi with the intention of settling there.

"I however went to Varanasi to fetch my boy for Dipavali, but lo, the people of the whole town surrounded me and accused me: 'The day your son married in our city, the calamity has overtaken us. And we have little doubt that your son who is a great friend of our king is the prime culprit for the king's misbehaviour, for, before he came, our king was a very good man.' They heaped all dirty abuses on my son's head who, mortified with shame, ran to the Kali temple and slew his own head. My daughter-in-law who came to know of this tragedy, likewise, took her life. This was followed by other members of the family and thus the entire family has been wiped off. Tell me now, when my great son and all these people have gone, what remains for me in this world?"

Saying this the old man almost faltered to the ground. The rishi woman ran to his rescue and holding his body like a mother, gently laid him on a heap of grass and wafted a light breeze with her apron. The old man protested vehemently saying: "Great lady, won't you leave me to my fate? There is nothing in this world to shed a tear for this wretched life of mine."

"Don't say so, sire. I shall indicate a way out of your predicament which will lead to the removal of your sorrow. Listen, that King of Varanasi invited this curse upon his head and those of his subjects by his misbehaviour towards me. I too was a little too harsh upon him because in the condition I was, I could not think of an easier way of escape from his wicked clutches. I now find that your son and daughter-in-law are unnecessarily languishing between life and death. I now revoke that curse and bless that your family should prosper."

The fake Vikrama on hearing this, fell prostrate before that august lady and praised her: "The power of chastity is indescribable; even the Trinity of Gods has to bow before its might. Your grace has now spared millions of innocent lives. May your *tapas* prosper."

Saying this, Vikrama literally flew to Varanasi on the shoulders of the ghoul. He was happy to find that all the people and living beings had started living as of yore and the line of sorrow had disappeared from all eyes, except one and that was of the king, for he could yet have no trace of his daughter's whereabouts.

King Vikrama was not satisfied till the last vestige of sorrow wiped out from the city. S prayed to his favourite deity mata who immediately app before him, and blessed him i new enterprise.

Riding on his ubiquitous g Vikrama went after the rak like a police dog. He succeed tracing his hideout and the where Sadguna was kept ca

While the rakshasa was a Vikrama contacted Sadguna asked her: "Who are you, lady what makes you live in the d the rakshasa?"

Sadguna was too frighten tell the truth for she was afr might be one of the tricks of captor.

King Vikrama who under her hesitation revealed himsel established his identity by of his magic sword which then world-famous. There Sadguna disclosed herself a Princess of Varanasi and na the danger she was in.

King Vikramaditya re "My dear lady, your father mother are quite well n have removed the curse on city and parents. It is no duty to rescue you from th cursed demon and I promise do it".

"I am grateful to you, b must warn you that it is no for him to return. Please ta away before he does."

"No, my lady; if I do so I not merely detract from my will continue to trouble you, the fellow will be after you. I fight him now."

o no, sir, please don't do that, he has been blessed by the that he would not be killed ny human."

That is all right. When he s today, try to be nice to him find out the secret of his life. ll return to you tomorrow do the needful. Cheerio!" And e twinkling of an eye, he peared.

usual the rakshasa returned a cartload of fine flowers, s and honey thinking they ll please his latest find—na. Laughing and singing riously he approached his love. Sadguna who had been ing him as contemptuously ita of Ravana, raised her eyes ok at him, which made the asa's heart race like the war-s. All his teeth shone res-ently before her in a plain- mood. When she started tting, he simply lost his ce and behaved as though as off his senses.

id she: "Sir, you will be glad ar that my *vrata* is now al- over. Perhaps tomorrow I shall have to marry you. before I do that, I have one t which I want you to re- e."

hy one, ask a hundred, my " encouraged the rakshasa.

ou see it concerns us both. I ld like to know your longevity, for I want to live with you for a very long time."

"Ha, ha, ha," roared the rakshasa and said "As long as the Sun and Moon are alive you shall live with me!"

"I am quite happy to hear that, but suppose somebody wants to do you harm?"

"To me? Not even God Almighty dare think of harming me, you hear?"

"Please explain yourself."

"My life principle is beyond all human reach."

"That is to say?"

"I can't say any further."

"Is that the measure of your love towards me?"

"O no, I have kept it secret even from my limbs. But I consider you greater than even my eyes. Listen: Very far from here is a mountain by name Mallikarjuna. At the base of that mountain is the temple of Ganapati. If you lift him, you will find an underground passage leading to the heart of the mountain. There is a lake. In that lake lies a tortoise. In the bosom of that tortoise lives a vermin whose head constitutes my life principle. You see now how difficult it is to reach that and until that is not done I am perfectly safe from all hands, be it man or god? So don't worry, my sweet!"

"Now I am satisfied. We shall set about living together from tomorrow. Goodbye."

The rakshasa returned to his lair with a tune in his mouth.

In the morning, after the rakshasa had left for his daily outing, King Vikrama entered the Princess's hideout. Sadguna welcomed him and reported the happenings of the previous evening with the rakshasa.

King Vikrama bade adieu to Sadguna promising to kill the demon and rescuing her before the day was out.

Calling out his ghoul he rode posthaste to the mount of Mallikarjuna. He found the Ganapati idol which he lifted and with his magic sword in hand entered the cavity. It led him to a lake at whose banks lay the enormous tortoise. It appeared to him that Lord Ganapati being the prime remover of obstacles was directly helping him to remove the greatest menace the world was meeting in the person of the rakshasa. He prayed to Him and to Mahakali for success.

Swishing his immortal sword he cut the giant tortoise asunder and from its bosom removed the vermin which was the life principle of the rakshasa. It looked like a small snake and bluish in colour. Cutting it into two halves, Vikrama carried the head part to the mountain lair of the rakshasa. He waited for the latter to return, and in his presence crushed the head of the life-principle whereupon the rakshasa fell down in excruciating pain and died. His body devoid of life was another mountain by itself.

His task over, King Vi took Sadguna too on the sho of the ghoul to Varansai at h quest. On reaching the out of the city Vikrama alighte the banks of Ganga to h wash and drink the hea waters. He left the Prince a short distance from the that he could pick her up.

It so happened that a poor min boy who was passing looked at Sadguna and at that moment was struck with lov her. The attack was so s and intense that he fell down swoon. King Vikrama who been noticing the strange viour of the youngster ran t him and gave first aid. Wh recovered his senses, he a "What ails you, my son?"

The youth laughed sheepishl pointed to Sadguna.

It was not difficult for Vi to understand the youngster quirements and so replied: "O is all; you shall have her. with me."

Taking the two along wit Vikrama reached the pala Varanasi and he announced self. Great was the stir a news of the return of Sa and her rescue by King V maditya of Ujjain.

It is difficult to describe the reunion, more so that be children and parents. The shed tears of joy on seeing h loved daughter back. He l prostrated before King Vi a for bringing back his ghter. The entire assembly l tributes to the ability of rama and all the respects due a distinguished monarch were i to him.

When the functions were over, g Vikrama told the King of anasi: "Brother, I have not y brought your daughter back, have brought you a son-in-law ."

"I am very glad to hear it. oever your Majesty has select- shall marry my daughter!"

Whereupon the brahmin youth s produced before them and he s immediately accepted as the degroom. An auspicious *mu-* *rta* was selected and the pair s united in holy wedlock. King rama presided on the occasion. Handing over the reign of Vara- si to his son-in-law the aged g retired. King Vikrama him- taught the youngster the ciples of statecraft and took e of them all returning to Uj- n at the expiry of six months.

Do you think Bhoja, you have valour and generosity of the at King Vikrama? If you think have, you can ascend this ne."

Thereupon King Bhoja and his ister Nitivakya, followed by r courtiers returned to the ce.

[*To be continued*]

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A CULTURAL HISTORY OF INDIA AND PAKISTAN. By Kodoth Govindan Nambiar. Published by the Author, Nileshwar, Cannanore District, Kerala State. Pages 266+viii. Price Rs. 6/-.

Sri Nambiar has chosen a very controversial period for treating in this book. It is an ambitious idea. His work is scholarly, abounding in ample references and evidence, and no doubt, well-done. But he could have made a comparative study of other views and drawn his conclusions. The various dates mentioned by Sri Nambiar differ vastly from the conclusions and dates of accredited writers. Sri Nambiar does not even stick to the seventh century for Sankaracharya, but makes him younger by taking him to the ninth century! The book is well got up and reads easy.

CHRONOLOGY OF ANCIENT HINDU HISTORY. By Pandit Kota Venkatachela Paakayaaji. Published by the Author, Gandhinagar, Vijayawada-2. Part I, Pages 310+xx. Price Rs. 6/-. Part II, Pages 210+xxviii. Price Rs. 4/-.

Sri Venkatachalam's researches, and the authority quoted b late T. S. Narayana Sastry, B.L. for Sankara Vijaya charge of omitting the P dynasty of 21 kings which found corroborated in an u ed MSS of *Matsya Purana Kaliyuga Raja Vrittanta* gi strength. The dates arrived the author are likely to sho ple who had got their t with Dr. Smith. The auth ventured in putting the Chandragupta Maurya to 15 and not 324 B.C. Accord him, Alexander's General Chandra Gupta I of the Dynasty.

LIFE OF BUDDHA. By Sri nath. Phoenix Publi Bombay-2. Pages 144. Rs. 1.50.

Buddha's life is a favourite these days. A new life is ing into the old religion. Mr nath has written a fairly g count of the life of Buddha various aspects of Buddh attract our attention. The of Amrapali, the courtesan, ing a Buddhist is one of amples. The book is well and printed on good paper, type and with line illustra

E FLAME OF LOVE (Lalesh-ari of Kashmir). By T. L. aswani.

E PILGRIM OF THE LITTLE AY. By T. L. Vaswani. Both ublished by the Manager, "East nd West Series," 10, Connaught oad, Poona-1. Price As. 6 and s. 8 respectively.

e first is a call to the soul to unce everything and surrender he One. As the introduction it is the way of crucifixion ody, mind, will and emotions surrender to the Divine her. It tells of the evolutions aleshwari of Kashmir, how became the one that had rea- the Self.

the second book, the author ores the lack of sincerity in society. He describes the old amas that trained up dis-s in proper set-up inculcating them a spirit of service, and knowledge of the ultimate. The *ashrama* teaching is given in the form of questions and answers. It shows the inward sight of the teachers in the *ashramas*. He also gives us their daily routine from dawn to dusk.

PANCHARATNA KIRTHANAS OF THIAGARAJA. By Sri Alathur Sri Venkatesa Iyer. Publishers. Tiruchi Sri Sadguru Sangita Sabha, 16 Rattamal St., Tappakulam, Trichi. Price Re. 1/-.

This booklet contains the five Kirthanas in Nata, Gaula, Varali, Arabhi and Sriraaga. Umayalpuram Tillasthanam and Walajapet, Schools follow the orthodox arrangement of Nata, Gaula, Arabhi, Sriraaga and Varali. The caption Sri for Sriraaga sounds rather new. The get up of the book is good.

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Bhavan's News

SRI G. D. BIRLA

Sri G. D. Birla speaking recently at a function held to felicitate him on being awarded Padma Vibhushan, the second highest civilian honour, deplored the distinction between private and public sectors in business enterprise. He felt that there could only be one sector and that was the national sector. It was typical of the great nationalist philanthropist to have said so unequivocally. This we hope will prove to be the guiding principle for the entire business community of India in future.

Writing about Sri Birla, Sri Munshi in one of his *Kulapati's Letters* has said: "G. D. is the most remarkable men i ern India. He is astute a cisive. He is gifted with power of organization. He w confidant of Malaviyaji, La Gandhiji and the Sardar. H ed all his energy and ability wealth and influence, as a power to manage things, un edly at the disposal of the for which they stood. And ing so, in the decades which ceded 1947, he never con the cost, either in money, or goodwill of the British G ment."

Sri Birla has been a pi strength to the Bhavan from ception and has been a H Member. We join in the tions offered to him on the ment of Padma Vibhushan which he so richly deserve wish him a long life and p ous career.

NATUROPATHY COURSE

Sri Sri Prakasa, Gover Bombay, inaugurated the session of a course in natu organised by Bharatiya Vid van in Bombay on Sunday.

Criticising the over-eating of some, the Governor s food taken in overdoses also be one of the causes sical trouble.

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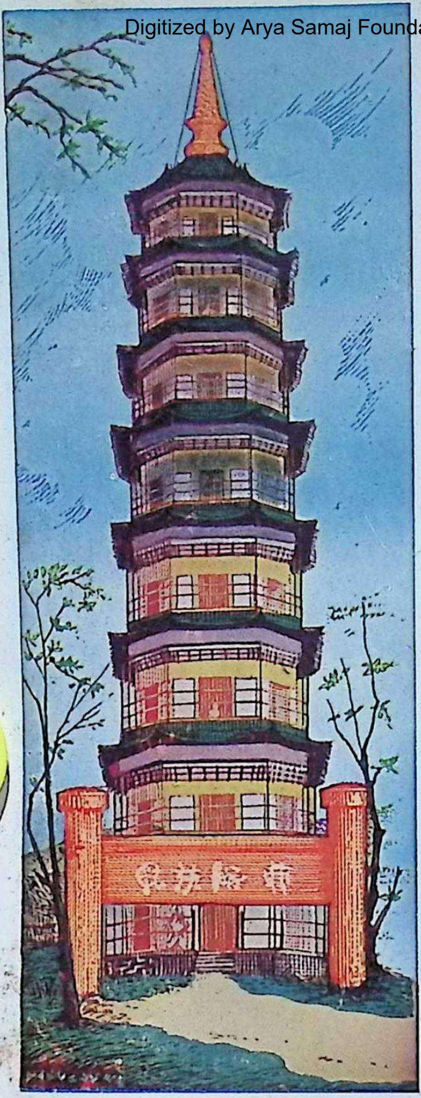

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HAVAN'S JOURNAL

FORTNIGHTLY No. 22

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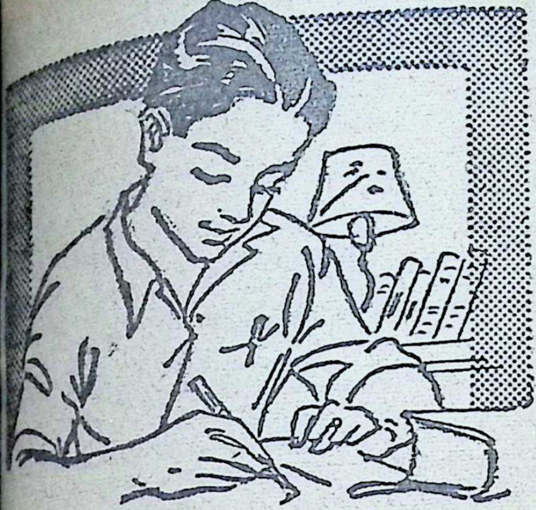

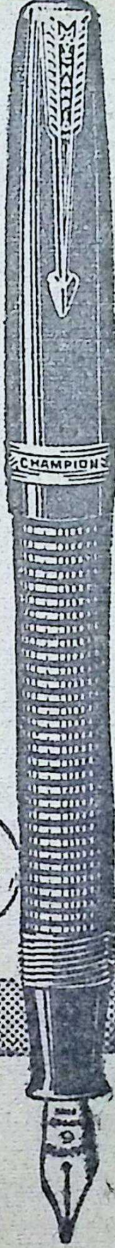

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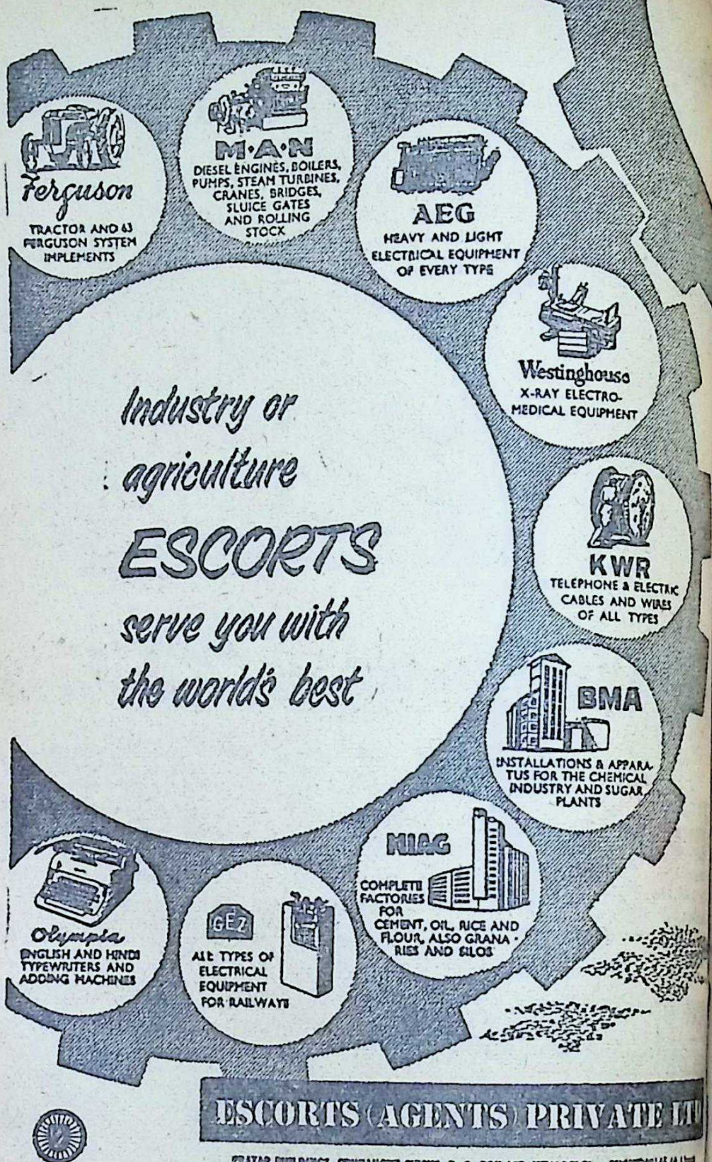

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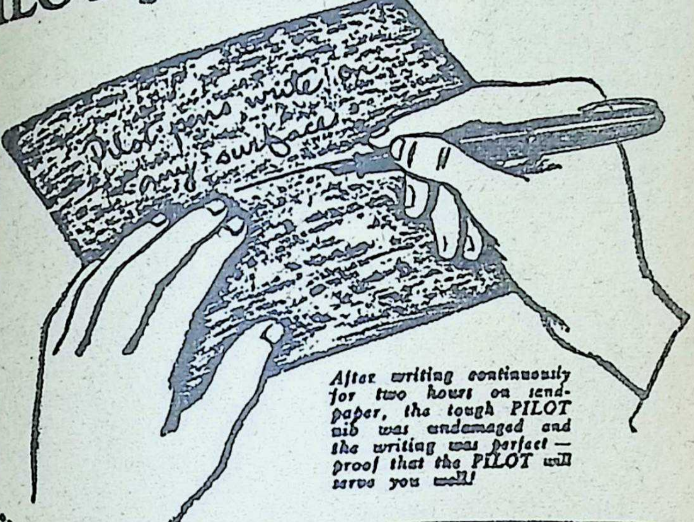
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JUNE 2, 1957

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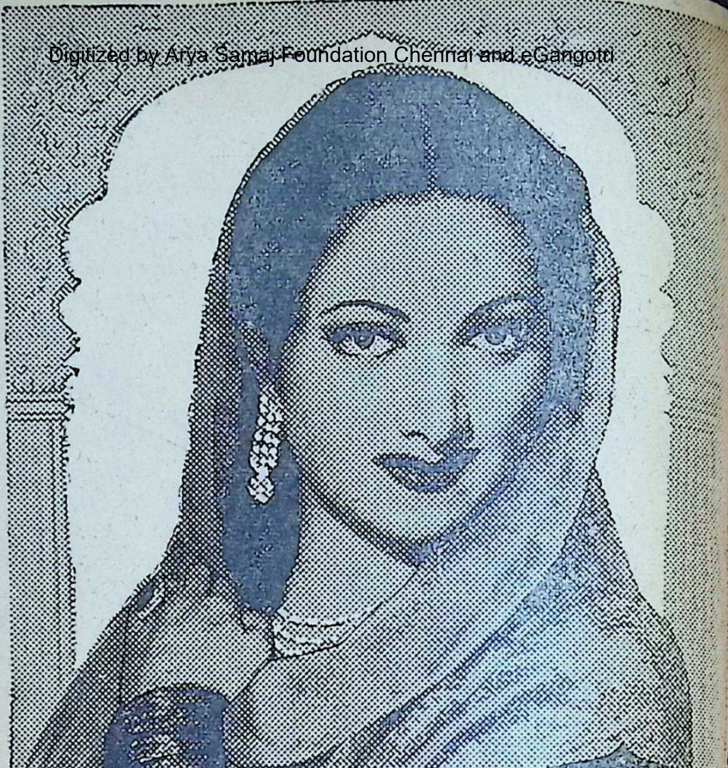

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आ नो भद्राः क्रतवो यन्तु विश्वतः।

Let noble thoughts come to us from every side

—Rigveda, I-89-1

DIVINE VIRTUES

तेजोऽसि तेजो मयि देहि।
वीर्यम् असि वीर्यं मयि देहि।
बलम् असि बलं मयि धेह्योजोऽस्योजो मयि धेहि।
मन्युर् असि मन्यु मयि धेहि।
सहोऽसि सहो मयि देहि॥

Thou art the fiery spirit, give me the fiery spirit;
Thou art manly vigour, give me manly vigour;
Thou art power, give me power;
Thou art energy, give me energy;
Thou art battle-fury, give me battle-fury;
Thou art conquering might, give me conquering might.

—Yajurveda, XIX. 9.

Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 128

★ HOLI ★ OLD FRIEND SHIMAL ★ THE BATHING BEAUTY

Raj Bhavan, Luck
JUNE 2, 1957.

MY YOUNG FRIEND,

HOLI has come and gone again. This is the fifth I have spent in Lucknow, and will perhaps be the last; for I hope to be with you in Bombay by the middle of this month.

On the day of the Holi—the Shimal tree, hoary and majestic, wears its smartest look.

I confront this old friend of mine every morning from the window of my bath-room. To call him, or it if you prefer, an old friend is no exaggeration. He has become part of my life and when I leave, I am sure to miss him.

The tree is a veritable *popinjay*. It changes its look with every season with punctilious regularity. In January, it is all leaves, bright green in hue. But within a few days, its leaves begin to fall and buds to blossom.

When the season of the
comes, all except the trunk is
glorious dome of red; big flo
appear and gay birds skip
them, chirping joyously even
mid-day.

When I first saw this mag
cent sight, it took my breath
The mad way in which the
made merry on the tree at
puzzled me. I asked a scie
how it was that this was the
tree on which the birds
gathered so merrily during
hottest part of the day. The
planation was simple—thoug
came as a shock to an erstw
Minister, who, in 1938, had
forced prohibition in the City
Bombay. At this time of
year, said the scientist, the flo
of the Shimal tree are full
rich nectar which becomes

in the heat of the sun; the enjoy the honey thus provi- gaining a breezy chirpiness! ort, my friend, in this season Shimal tree is nature's own king-house.

if only I were not a prohi- ist, and a bird!

* * *

day of the Holi is the great of the year in Lucknow. In morning at Raj Bhavan I hear ious shouts, the beat of drums Radha-Krishna's songs. I down to the Entrance Hall am at once enveloped in the of members of my staff: rs, chaprasis, gardeners, pers, little boys and girls— looking like muddy rainbows. own hair is soon plastered red, blue and green powder. wetted to the skin as the spray water on me. It is some difficulty that I avoid g powder pushed into my h. Then members of the sing songs and dance. It is eat day, when the "guinea p of rank" melts and "man man for all that."

e Ministers then arrive, fol- d by the Vice-Chancellor of University and his learned ssors; the American repre- ative of the U.S.I.S. appears his wife; other visitors call, ren, all wearing the Holi t of gaiety, all in hilarious od.

hen at mid-day, I look out at Shimal tree, which is splendour itself, I see it set off by more distant trees which provide a green background, over which in the far distance, towers the majestic gray dome of the Legislative Assembly. The bright sunlight falling through the crown of crowded flowers weaves a lovely pattern of light and shade on the green lawn underneath. The pattern falls on the woman gathering the fallen flowers, which contrasts vividly with her red sari, giving her a magical unearthliness.

In the evening the grounds of Raj Bhavan are open to the public, an innovation started in 1953. More embraces but, a sigh of relief, no colour. There is music, dance and a puppet-show.

Soon the Holi tree begins to change its mantle. The faded dark red flowers begin to thickly carpet the lawn in a dusty pattern.

A week passes, and every flower has fallen. The tree stands leafless, resembling the gaunt skeleton of some ascetic performing penance in the hot sun.

A few days later its seed-pods burst and specks of tree cotton float like tiny snow-flakes in the air. They alight on surrounding trees, on the lawns, on the window-frames—even on your hair—struggling the while to get into your nose or mouth.

A few days more and the Shimal tree is again changing its garb. All over its leafless branches, new shoots are sprouting.

By middle of June, when I leave

Raj Bhavan, the Shimal will be just an old and majestic tree, with far-flung branches crowned with leaves, waiting to become gay again with the next Holi.

Bana, with his wonderful insight into the glories of nature, has already immortalised the Shimal tree (Skt: *Shalmali*) in his *Kadambari.* I read his description again recently and was glad to find that I shared his enthusiasm for the tree.

I wish I could faithfully translate the picturesque phrases which this great master of Sanskrit prose weaves into his description of the Shalmali tree. But I can give only a bare summary:

"On the western bank of the Pampa Lake stands an ancient Shalmali tree. Behind it stands the old and withered clump of *Tal* trees, once shot at by the arrows of Ramachandra. The branches of the tree spread on all sides as if measuring the height of the heavens. When the wind blows, it resembles Shankar waving his hands as when he danced his fearful *Tandava* Dance (the Dance of Doom). The tree when in flower, looks like Nandanavan, the garden of the Gods. The cotton flakes which whiten the upper branches of the tree look like the droppings from the foaming mouths of the horses of the chariot of the Sun. The bees hover over the tree; the birds skip from one to another of its branches. There it stands, the very king of trees and the friend of the Vindhya Mountain."

The grounds of Raj Bhava ablaze in multi-coloured Flowers are everywhere: ov lawns, the porticos, in the ers. Even the leaves of some have turned crimson. Why the gaiety of the season by ing the kind of flowers make up this beauty? Beauty to be enjoyed spontaneously, analysed and labelled.

But I must confess that the flowers, I love the roses which grow in abundance in ous sizes and hues. Then are the beds of sweet peas bet which runs the garden along which I take my eve walk. Whenever I do so, fragrance, which fills the a intoxicating.

In an earlier letter I desc Raj Bhavan at Naini Tal in d I have therefore to offer an logy to Raj Bhavan at Luck and hasten to make amends.

This house, though clu built, is neither pretentious small. It has a venerable try. It was first built by General Martin in 1776—of I wrote in detail in an earlier ter—as an arsenal. One of cannons cast in the arsenal still be seen in the compou the La Martiniere School.

Years thereafter, the house enlarged to suitably accomm a Commissioner. Later when Sir Harcourt Butler Lucknow the headquarters

, it was still further enlarged ome Government House.

j Bhavan has been given a look since 1952. Its gardens been beautified. It grows its wheat, potatoes and vegetable ex-Food Minister's touch by Mummy. I can now amidst waving stalks of wheat as they sway in the ing breeze. A part of the ds is being converted into a which when it is ready will pened to the public.

the house itself, portraits of Emperors, Empresses and nors now repose in stately y in one gallery reserved for those of stern-faced Army s of Begum Samru have relegated to another. The uet hall now houses copies Padmapani and the *Mother Child* of Ajanta fame; in a room hangs a copy of the *Dancer*, and a replica of the us statue of Maitreya stands e same room. There is another room, usually called the a Room, which is dedicated e golden prime of the Gupta ire. There hang plaques end from ancient coins bearing countenances of Chandragupta nd his consort Kumaradevi, ders of the Empire; their son, dragupta, the first conqueror ur history to establish some d of military supremacy the land, playing his ; Chandragupta II, the Vikraitya of song and story, fighta lion; Kumaragupta, fighting a rhinoceros; and the last of the great emperors, Skandagupta, who defeated the Huns. Copies of famous sculptures of the period are in the Gupta Room, too: Shiva with his bull and Vishnu with four hands; the giant Varaha of the Udayagiri Cave, lifting the tiny Earth out of chaos; the Mammalapuram Mahishasuramardini, a most artistic expression of power in stone; the Gwalior Surya and the Mathura Buddha, so popular nowadays for New Year Cards. These are poor copies, but even so they give a glimpse of the great art of the Age.

There are pillars and friezes copied from temples of the period, furniture of the period, a lotus design in marble on the floor, and in overhanging lotus through which electric bulbs throw dreamlight over the room.

In this wise, we offer a tribute to the architects of our Classical Age.

• • •

There is one attraction at Raj Bhavan which never fails to raise the curiosity of the visitor. At one end of the sunken gardens stands a bathing nude of Italian marble, crouching under a waterfall. On festive days, when the Grounds are open to the public, the water reflects coloured light from concealed bulbs, which in turn falls on the young lady. On such days, men and women and children invariably make a beeline for the rather out of the way sunken garden. I thought it was the beauty of the coloured waterfall which drew them, but as a friend points out, it is the sight of the bathing beauty herself which is the draw. I refused to believe this until I received an angry protest from an anonymous writer complaining that in Raj Bhavan feminine limbs—although of stone—were shamelessly exposed to the vulgar gaze, and as a protagonist of Indian Culture, I should stop this exhibition.

There is another full size statue in Raj Bhavan, a magnificent copy of some classical Venus, possibly made in Italy.

And thereby hangs a tale, too good not to be told, true or untrue.

Some years ago, it is said, a Governor's wife, fascinated with the beauty of the statue, placed it in the centre of the entrance room: a most appropriate place for the display of such a statue, if it were, say, a mansion in Europe.

But when visitors came to Government House and were confronted with the Venus, right in front of the door, they were genteelly shocked. Some friends respectfully conveyed a message to the Governor's wife pointing out Lucknow was sensitive about exhibition of such perfect particularly when displayed in Bhavan. And so the Venus appeared.

When I came to live in Bhavan, I found the poor crea consigned to an obscure corne the verandah—forlorn, deso her limbs exposed only to gaze of the A.D.C.'s on their to the rooms.

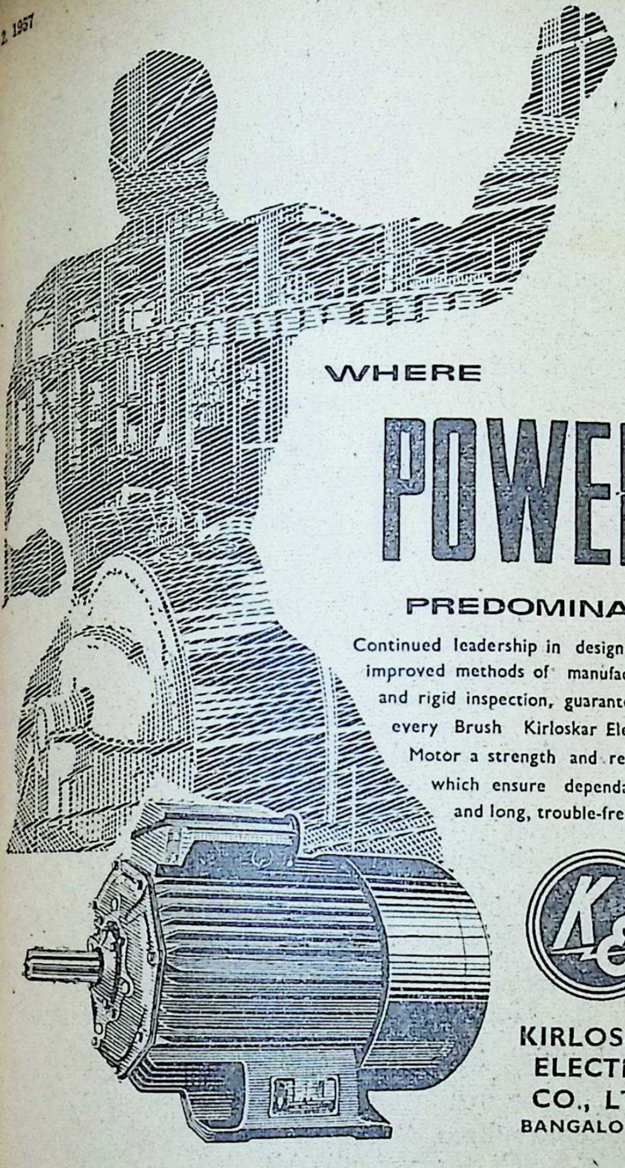
I had too high a regard for defence services to allow this s of affairs to continue, so I pro tly rescued her from obscurity stood her in the centre c verandah. But I too was pain her effrontery and have now rounded her with pots conta breast-high flowering plants.

And now the Venus stands, charms modestly concealed leaves and flowers, not quite seen, nor unadmired; and this Letter, not unsung, thoug be in halting style.

Yours sincerely,

In this mortal world, everything perishes and will perish—but ideas, ideals and dreams do not. One individual may die for an idea—but that idea will, after his death, incarnate itself in a thousand lives.

—Subhas Chandra Bose.



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Vidyapati

Thee I entreat, O Madhava,
Again and yet again,

With Tulsi leaves and sesame seeds
Thee do I entertain;

This my body and my being
To thee I dedicate,

Desert me not, desert me not,
Grace that much may I get.

To sit in judgment on poor me
The day it may please thee,

No trace of virtue wilt thou find,
Failings far too many.

Lord art thou of universe this,
That is what people tell,

Beyond its bounds, O, surely not,
My wretched self doth dwell.

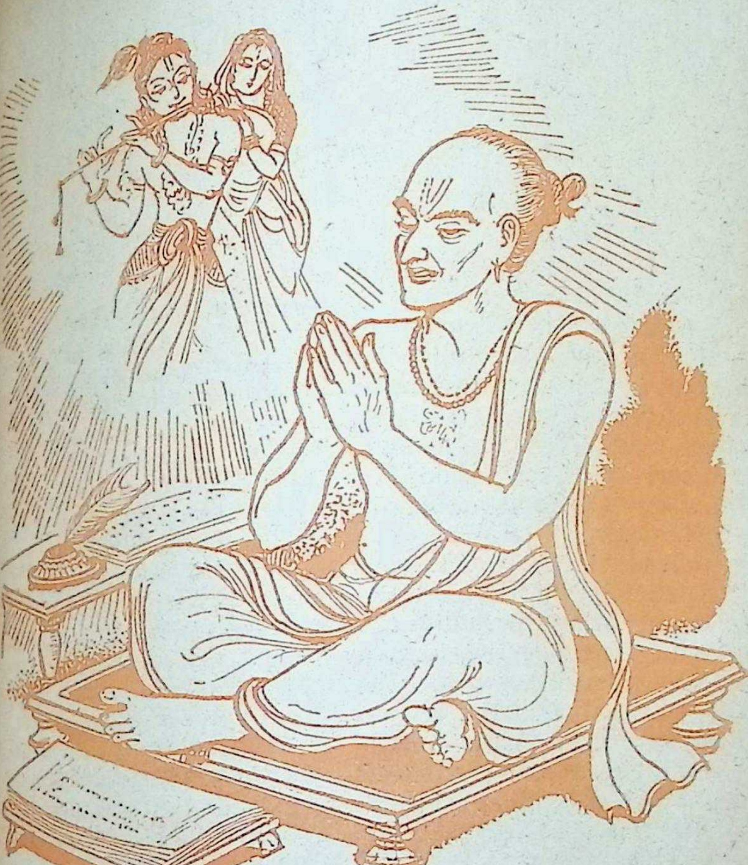
Caught in Karma's coils I come and go;
Whether born I may be

As man or beast, bird or insect,
May my soul muse on thee.

Longing to cross the sea of life,
I hold on to thy feet,

Shelter there, O Friend of the Poor,
Give me a little bit.

[*Translated from the original by Sri Haridas Chatterji*]



Sketch: *Ravishankar Raval*

VIDYAPATI

Development of Sanskrit Education

V. T. Krishnamachari

HISTORIANS have always recognised that, through all the apparent diversity in India, there is an underlying unity in its culture. Through all the centuries, there has endured a distinct type of thought and life which is India's greatest contribution to the world.

The central Truths which lend unity to India's culture may be said to be twofold. The first is the dignity and worth of the human Person—its sacredness—and the possibility it has of attaining perfection. The second is the conviction that there are many ways of approaching the Reality, depending on one's inner experience.

We find in the Upanishads and elsewhere all kinds of opinions advanced and discussed, ranging from materialism to the highest flights of mysticism. There has thus always been in India catholicity and broadminded tolerance and hospitality to new ideas and people.

These two Truths are enshrined in a continuous and unbroken series of Sanskrit works begi with the Vedas and exten over three thousand years. T show the enquiring spirit in se of Truth without trammels or l tations. Sanskrit is thus doubtedly the major cemen force in our life and history. living tradition has flowed stea through long periods of our tory. From time to time, movements have arisen which riched our culture but the b thoughts have always been from the earliest times.

There is evidence that from early days these fundamental ceptions of India's culture familiar to the outside world. one of the lectures published cently in his book *East and* Dr. Radhakrishnan has give striking instance of this. quotes from Josephus, the fa historian, the appeal made Eleazor, the leader of the r tance of the Jews against Romans before the total des tion of Jerusalem in the year 70. Exhorting his followers

ifice everything rather than
render to the Romans, he said
et our wives die before they
e abused and our children also
l after we have slain them, let
bestow the glorious benefit
n one another". He then went
to say: "Yet if we do stand in
ed of foreigners to support us in
s path, let us regard those In-
ns who profess the example of
losophy, for these good men
t unwillingly undergo the time
life, and look upon it as a neces-
y servitude and make haste to
their souls loose from their
dies; nay, when no misfortune
ssed them to it, nor drives
m upon it, these have such a
ire of a life of immortality, that
y tell other men beforehand
t they are about to depart, and
body hinders them but every
e thinks them happy men...Are
e not, therefore, ashamed to have
er notions than the Indians?"

It is interesting also to read
at Dr. Arnold Toynbee has said
a recent article in which he has
scribed the changes that took
ce in his view of the funda-
ntal lessons derived from the
story of civilisation during the
ree decades he was engaged in
s monumental work, *A Study of*
istory. He says, "As I have
me on, religion has come to take
more and more prominent place,
l in the end it stands in the
ntre of the picture...I have
me back to a belief that Reli-
on holds the key to the mystery
f existence; but I have not come
back to the belief that this key is the hands of my ancestral Religion exclusively...The Indian religions are not exclusive-minded. They are ready to allow that there may be alternative approaches to the mystery. I feel sure that in this they are right, that this catholic-minded Indian religious spirit is the way of salvation for all religions in an age in which we have to learn to live as a single family if we are not to destroy ourselves."

These, then, are the central Truths that lend unity to India's inner life and culture and are also India's contribution to world thought. Their best and earliest exposition is in Sanskrit philosophical and religious writings. The ideals embodied in these—of broadminded sympathy and tolerance and catholicity of outlook—are more essential to us at present as guides for conduct than at any previous time in our history.

So far I have referred to the philosophical and religious works. We have, in Sanskrit in addition a vast literature—epics, poetry, drama, prose, etc. which can hold its own with the best literatures of the world. Max Muller's tribute to this literature is well known but will bear repetition. He says: "And if one asks me which literature would give us back (us Europeans, who have been exclusively fed on Greek and Roman thought and on that of a Semitic race) the necessary equilibrium in order to make our inner life more comprehensive, more universal, in short, more human, a life not only for this life, but for a transformed and eternal life, once again I would indicate India." This literature has in turn given rise to and enriched literatures in the other languages of India. Several of these languages are derived from Sanskrit and all have borrowed freely forms and words from that language.

The Constitution of India assigns a specially important role to Sanskrit. Under Article 351, the Union Government is enjoined "to promote the spread of the Hindi language to develop it so that it may serve as a medium of expression for all the elements of the composite culture of India and to secure its enrichment by assimilating without intefering with its genius, the forms, style and expression used in Hindustani and in the other languages specified in the Eighth Schedule."

As I have already said, several of the languages in the Eighth Schedule are based on Sanskrit and all have admitted Sanskrit words freely into their vocabulary. The Constitution adds that for the new vocabulary which should enable Hindi to express the most advanced thoughts in the modern life of the world, we should draw, wherever necessary or desirable, primarily on Sanskrit and secondarily on other languages. Obviously Sanskrit should grow as a living force if it is to fulfil this function.

Ever since Independence, there has been a desire in the cou that steps should be taken t cure for Sanskrit its rightful in our educational system generally in our cultural It is, therefore, a matter for g fication that the Union Go ment has recently appointe Sanskrit Commission with wide terms of reference.

The Commission is now tou the country consulting indivi and organisations and reco evidence and I am confident t as soon as its report is receive comprehensive policy will be mulated by the Government.

Adequate provision should made for the study of Sanskrit Secondary Schools. In Uni sities, there should be gen courses for candidates who t Sanskrit as a subsidiary sub and advanced Honours courses Sanskrit as the main subject, sides provision for post-gradu and higher research.

It is, moreover, of the utm importance that we should co nue to have in India large n bers of men and women who h studied the Eastern and Wes systems of Philosophy critic and can write and talk on th with authority. In whatever w Sanskrit develops, it should ne lose living contact with wo movements of thought. We sho offer opportunities to those w desire to combine a knowledge the best that there is in our c ture with the valuable elem in other cultures and civilisati

The useful features of the tradi- al systems of Sanskrit educa- n should be preserved and these ems linked up at all levels h modern knowledge in sui- e ways. Among learned pan- s who are custodians of the itional systems, we have men o are respected for their eru- on and love of learning for its n sake. Our culture will suffer great loss if we cannot find an oured place for them in our iety.

The need for improving the hing of Sanskrit is recognised State Governments. In the ond Five-Year Plan, States e specific schemes for this pur- e—such as establishment of skrit universities, improve- t of existing schools and hashalas, grants-in-aid, etc. The r Government has, among er schemes, one for providing h district with at least one vernment Sanskrit School to meet the growing demand for Sanskrit education and to increase the number of institutions from which candidates can go into Sanskrit colleges. When the Commission has submitted its report and a comprehensive policy has been formulated, development of Sanskrit education can take place on a systematic basis.

I should like to stress one other point. There should be provision in universities and other institutions for higher research and also assistance for editing and publishing, with critical introductions, the best philosophical and other works in Sanskrit. There are many manuscripts in Sanskrit, Pali and other languages in various libraries which should be examined, and steps should be taken for publishing those which are valuable.

[Condensed from his Convocation Address at the Bihar Sanskrit Samiti, Patna.]

Ideals and idealists are necessary; ideals are the savour and sap of life, idealists the most powerful diviners and assistants of its purposes.

—Sri Aurobindo.

SILVER LINING

ON THE NUCLEAR VISTA

THE vistas that nuclear energy is opening to the astonished eyes of our generation are becoming ever more brilliant—and terrible. The layman, and perhaps even the scientist, cannot begin to grasp its possibilities. The world is being revolutionized in a sense and to a degree unequalled at any time in human history.

We have been hearing much in recent months about atomic and hydrogen bomb tests. The infinite destructiveness that lies within these atoms can be vaguely envisioned. The political and military strategy involved is the concern of many men in many lands.

If that was all the atom meant to posterity, we could, indeed, despair. Fortunately, there is another world being opened to us in the peaceful uses of atomic energy. We are reminded of this by the publication in Paris of the nuclear power report of the Western European nations. If these plans work out, the six European countries involved in the so-called Euratom organisation (European Atomic Energy Commission) will by 1967 be producing 15,000,000 kilowatts of electric power by nuclear energy. France, West Germany, Italy, Belgium, the Netherlands and Luxembourg—the tions concerned—are now wh dependent on coal and oil. oil is imported from the Mi East and we have all seen h precarious a dependency that The coal is gradually being hausted. Nuclear energy c and will some day replace th traditional fuels.

In a technical sense this is th ling enough, but it so happens t to put the programme into eff the nations concerned will h to work together so closely t they will, by this means alone, taking a long step toward E pean unity. The economics, short, will lead into politics.

This is not pie in the sky. March 25 a long series of nego tions led to the signing by the European nations of two int national treaties, one to create European common market and t other to create the European a mic pool for the development a exploitation of nuclear ener The latter is the Euratom sche The United States has all al encouraged this development a has pledged its support, as o cials in Washington did again r cently. Britain is already w advanced in developing her o

(*Continued on page 59*)

Sri Ramakrishna Upanishad—8

C. Rajagopalachari

EVEN THE DUMB WILL SPEAK

ONE day Keshab Chandra Sen, one of the leaders of the Brahma Samaj, visited Sri Ramakrishna at the Dakshineswar temple.

"Why do even learned scholars behave foolishly sometimes? Though learned in the Sastras, they seem to lack wisdom. They wallow in pleasure, clinging to their desires," said Keshab Chandra.

Ramakrishna Paramahamsa replied, "Eagles fly in the sky. They fly high aloft in the pure regions of the sky. Yet, their eyes are fixed on the carcass, flesh and bones on the ground."

Even while we read the holy texts, our minds tend to wander away to the things we desire. Learning is one thing. The objects we desire are another. Our attempts to get wise by study of holy books are hindered by our desires and attachments.

Learning alone will not be of much use. We may have a command of language. We may recite holy verses. We may chant *mantras* correctly. That is all. It is the things that we desire, that raise us or debase us. All the learning that we gain from books will not give us wisdom or salvation so long as we let ourselves be entangled by woman, wealth and worldly objects. Learning may help us to give learned discourses. Talking about Brahman, the Supreme, Jnana-yoga, Bhakti-yoga, primordial matter, Jivatma and

Paramatma, we may fill our listeners with wonder. But our talk proceeds from the lips only. It does not flow from the heart. We shall reap the benefit of our scholarship only if our heart is touched and our mind turned to God. Otherwise, the Sastras and Puranas will avail nothing. We may utter the names of notes of music sa, ri, ga, ma, pa, dha, ni. But the notes in isolation are not music. It is easy to make a discourse on wisdom and renunciation by arranging words in correct sequence. But a life of real wisdom and strict renunciation is a different and a very difficult thing indeed.

We find it stated in an almanac that there will be a certain amount of rain on a particular day. This may also come true. But we cannot get rain-water by pressing the leaves of the almanac with our hands. You may press your hardest, you will not get a drop of water. You may find many noble sentiments in these scriptures. But one cannot attain devotion merely by reading them. If there is control of one's desires as prescribed in them, devotion will then arise.

In the presence of God, of what avail are learning and intellect? There even the dumb will speak and the blind will see. To God, the learned and the unlettered are all one.

Merely crying out "opium" even a hundred times will not intoxicate you. Intoxication will arise only if a little opium is ta in the hand, pounded, dissol in water and consumed. Th is no use in uttering the thous names of God without turning t mind to Him. One must prac meditation after concentrating t mind with steadfastness. Th only can the Supreme be seen.

● ●

A man talking to others ab the Supreme after reading t Sastras is like one who, after s ing the dot indicating Banaras a map, says "I have seen Ba ras". Cities, rivers and hills a marked accurately on a map. B to see them on the map is not t same as actually seeing them. ball of thread sometimes g ravelled. We cannot use it unl the knot is unravelled. Even words in books become kno Involved in them, we are not a to find a way out, unless we ha devotion, virtue and meditat Without humility and devot and without God's grace, all t books that a man reads will c increase the evil in his nat His learning serves but to m his ego bigger and prevents t dawn of wisdom in his mind.

Egotism is like a heap of as All the water poured on it w be just absorbed by it. Even one melts in devotion to God, e tism will not vanish. All the S krit one learns, all the th ing that one does will be l water poured on a heap of as The sacred books only point way to the Supreme. Without virtue, devotion and meditation, they cannot help one to reach It. We take to a shop a list of things that we wish to buy. When once we know what we wish to buy, the list becomes useless. The Sastras declare the way to attain God. Knowing the way, our only duty is to pursue it. If we merely think about a list of articles, the things will not come into our hands. To go to a town we must not only know the way, we must walk along it. It is not enough to know the way. We can reach the town only if we walk on that way.

When Sri Chaitanya was going on a pilgrimage in the south, he saw a scholar discoursing on the Gita. There was a devotee among the audience who knew not the meaning of even a single verse in the *Gita*. Yet, all through the discourse, tears were flowing copiously from his eyes.

Sri Chaitanya asked him, "Dear one! Why do you weep? What ails you?"

The devotee replied, "I see Sri Krishna and Arjuna on the chariot. At the sight of them, tears flow down my eyes. Not a word of the discourse enters my ears."

This illiterate devotee was a man of true wisdom. The meaning and purpose of all the Sastras is to give us this intense love of God.

[From *Sri Ramakrishna Upanishad* by Sri C. Rajagopalachari, published and copyrighted by Sri Ramakrishna Math, Mylapore, Madras-4, who have kindly permitted us to quote.]

[*To be continued*]

At break of dawn, of Thee we sing,
At noon, again, to Thee we call.
For Thee we yearn at sunset, King!
On Thee we lean when shadows fall.
O Thou, our one Friend, Guide and Stay,
In Thee we all live night and day.

—Sri Rupa Goswami.

Serial

SANE LIVING

25. CHARITY

HAPPY is the man who hath sown in his breast the seeds of benevolence; the produce thereof shall be charity and love.

From the fountain of his heart shall rise rivers of goodness; and the streams shall overflow for the benefit of mankind.

He assisteth the poor in their trouble; he rejoiceth in furthering the prosperity of all men.

He censureth not his neighbour; he believeth not the tales of envy and malevolence; neither repeateth he their slanders.

He forgiveth the injuries of men; he wipeth them from his remembrance; revenge and malice have no place in his heart.

For evil he returneth not he hateth not even his ene but requiteth their injustice friendly admonition.

The griefs and anxieties of excite his compassion; he en voureth to alleviate the weig their misfortunes; and the p sure of success rewardeth labour.

He calmeth the fury, he hea the quarrels, of angry men; preventeth the mischiefs of st and animosity.

He promoteth in his neighb hood peace and good-will; and name is repeated with praise benedictions.

26. GRATITUDE

AS the branches of a tree return their sap to the root whence it arose; as a river poureth his streams to the sea, whence his spring was supplied; so the heart of a grateful man delighteth in returning a benefit received.

He acknowledgeth his obligation with cheerfulness; he looketh on his benefactor with esteem and love.

And if to return it be not his power, he nourisheth memory of it in his breast w kindness; he forgetteth it not the days of his life.

The hand of the generous is like the clouds of heaven, w drop upon the earth fruits, h age, and flowers; but the heart the ungrateful is like a desert sand, which swalloweth

(*Continued on page 45*)

Our Economic PERSPECTIVE

• G. L. Mehta •

CHICAGO
CHICAGO

N India, Independence has released tremendous social forces and national energies for structive purposes. Any one sees India even for a short le is struck by the ferment ng the people, their keen de- e for rapid economic and social gress and their dedicated re- ve to give content and meaning political freedom.

India has achieved economic bility, augmented agricultural d industrial production, begun transformation of the country- e and effected improvements in ial services, through the for- lation and successful comple- n of the First Five-Year Plan. s Plan is democratic in its con- tion and execution.

Our approach is pragmatic, not gmatic. As Prime Minister Nehru has said India has approached the question of raising the standards of living of the people in a practical manner and "with no ideological or doctrinaire approach." He observed that we did not concern ourselves with questions of ideology but "one thing we have to preserve is the democratic structure of our politics and economy." In this concept, the State has to be an agency of common welfare, an engine of constructive dynamism—not an instrument of class domination or a vehicle for ideological exploitation.

Because our immediate problem in 1951 was that of overcoming the prevailing food shortages, the major emphasis in the First Five-Year Plan was on increase in agricultural production, provision of irrigation facilities through multi-purpose dams as well as minor works, production and use of fertilizers and better agricultural practices. The battle for food having been mainly won by the end of the First Five-Year Plan—I say "mainly" because we are aware of the fact that there is no room for complacency in this matter—the framers of the Second Plan came to the conclusion that the outlay on industry in the second five-year period should be substantially increased so as to further diversify the economy and increase the volume of employment. The broad target of the Plan is a 25 per cent increase in national income through development of agriculture and industrialization providing employment for an additional 8 million people.

As against a total outlay of $4.9 billion in the First Five-Year Plan, the total development outlay of the Central and State governments over the period of the Second Five-Year Plan has been fixed at $10.08 billion. Efforts are being made to ensure rural development and elicit the interest and enthusiasm of villagers.

For centuries, life in Indian villages has been stagnant. There has been hardly any improvement in the productivity of land and of simple rural industries which provide woefully low returns to millions of people. The Community Development Programme and the National Extension Service now cover nearly 220,000 villages and affect the lives and working of about 130 million villagers. It is proposed to extend these services to cover a population of 325 million—almost the entire rural area by 1960-61.

The main stress in the P however, has been laid on in trialization and on developm and establishment of basic ind tries such as steel, cement, ma facture of heavy machinery, r chine tools, electrical equipm heavy chemicals and dye-stuffs well as development of sma scale and rural industries on e cient lines.

If power projects are taken i account, the outlay on industr development in the Plan wo out to 57 per cent of total de lopment expenditure. The Sec Five-Year Plan provides, in ad tion, for a much larger inve ment by private organized ind try also—some $1.4 billion agai $525 million of new investm during the First Plan period.

We believe that ownership a control of the material resour of the community should be distributed as best to serve t common good. And we also h that the operation of the econ system should not result in t concentration of wealth and me of production to the common d triment. Whatever policies a devised for implementing th principles and whatever meas are taken for control or reg tion of economic activities a adopted after full public deb and through democratic proce

In considering the question economic development in Indi should be borne in mind, h ever, that nearly 80 per cent the people still live in the vil and are engaged directly or indirectly in agriculture and allied pursuits. These activities in which the large majority of people are engaged fall within the sphere of private sector. It is one of the tasks of government to develop initiative and enterprise among peasants and artisans.

When economic policies and measures of Indian Government are discussed in Western terminology, one is apt to forget that organized industries account only for about 8 per cent of the total production or incomes in the country. Nevertheless, even in organized industries, whether large-scale or medium-sized, the private sector to-day plays a large role and has ample scope for development. It has been estimated that the share of Government in the generation of the total national product in India is of the order of 8 per cent of the total; in other words, as much as 92 per cent of the total incomes in the country is generated by the private sector. Moreover, Government assist and encourage private enterprise in a variety of ways including financial assistance, tariff protection, tax concessions and technical research. To give only one example, two private steel plants have been assisted in their expansion through the World Bank loans aggregating $126.5 million with the Government of India's guarantee. Incidentally, of the loans amounting to $225 million given by the World Bank to India, over $150 million are for projects of private enterprise. It is true, however, that in the conditions of India, the State has to play a more active part in the economic and industrial life of the country and take positive measures for industrial development. But in our conception, a Welfare State is not a totalitarian state and there need be no insistence on nationalisation as a matter of creed. Where certain industries are deemed basic or essential for economic well-being, and private enterprise is unable or unwilling to participate, the State has to step in. Our Prime Minister has emphasized, indeed, that there is no private sector and no public sector but only one national sector. Because of a paucity of national investment and dearth of requisite technical talent, there is enough scope for co-operation between the State and private enterprise.

In India, there are industries like steel, machine-tool and locomotive manufacture, fertilizers and antibiotics as well as coal mining and shipping where both government and private enterprise function. Moreover, there are many industries in which both the State and private enterprise participate and work together. Where there is so much to be done, where the needs and demands are many and the resources are relatively limited, there is ample scope for governmental and private agencies to work together in mutual harmony for national development. And where there is a spirit of harmony, there is room for adjustment and accommodation in mutual interest.

Thus, through our programmes of economic and social development, we seek to rebuild rural India, lay the foundations of industrial progress and secure, to the greatest extent possible, opportunities for the under-privileged sections of our people while ensuring a balanced development of all parts of the country. It is, indeed, a bold experiment in industrial democracy that has been undertaken on an unprecedented scale. This experiment is based on the concept that the human being in the farm and the factory is at the centre of national effort. Furthermore, the bulk of the effort is being made and will be made by the people of India themselves.

There is, however, no denying the crucial if marginal role of external assistance in our programme of economic development. I need hardly point out that economic development implies an increased rate of savings and investment, often beyond the level of domestic resources. Unless savings and investment are to be forcibly obtained by physical measures and controls of a totalitar nature, the gap between resour and expenditure has to be clo by an appreciable measure external aid. Insofar as such tends to reduce the burden on people ill-equipped to bear it a ensure a rapid but healthy development of a national econom rooted in democracy, "it wou turn", as the M.I.T. report state "a close thing into an excelle bet".

Countries like ours seek n charity or philanthropy but unde standing and sympathetic insigh We do not want to manufactu arms but wish to build dams; w cannot and do not want to produ or obtain nuclear weapons but t create and harness atomic energ for peaceful purposes; we do n ask for guided missiles but desir to have tools and equipment an machinery, skills and technique that promise a fuller and bette life for our poverty-stricken masses. We have had two great war during this century ostensibly t keep the world safe for democracy. Let us now strive for a peac which by diffusing social welfar in all parts of the world can giv meaning and significance to democracy.

God is all to thee: if thou be hungry, He is bread; if thirsty, He is water; if darkness, He is light; if naked, He is a robe of immortality.

—**Saint Augustine.**

Indian Materialism

• G. Srinivasan •

INDIAN philosophy has never been a mere theoretical pursuit of ultimate Reality. It has always possessed a practical outlook on life and this practical outlook binds the distinctive schools of Indian philosophy into a fundamental unity. All the schools, in general, spring from a spiritual disquiet at the existing order of things and terminate in the complete and permanent extinction of this disquiet. Existence of misery forms their problem and its eradication forms the solution.

The *Charvaka* Darsana, the only school of Indian Materialism, forms an exception to this general spirit of Indian philosophy. Brihaspati is traditionally regarded as the founder of this system and it came as a reaction to the degenerated brahmanism in the post-Upanishadic age. The system refuses to misery the status of a metaphysical problem that demands analysis and reflection as we find in the other systems. Misery is simply accepted as a datum of experience and one should only put up with it. Wisdom lies not in brooding over it, but in concentrating upon the pleasures of life. It is but foolish to discard pleasure for fear of ensuing pain. "Nobody casts away the grain because of the husk." The virtue of practical activity consists in minimising pain and maximising pleasure under all circumstances. Pleasure, as well as pain, is purely personal in connotation, and social considerations should not weigh on one's conscience in seeking pleasure. Pleasure is the only end of human life —*kama yevaikah purusharthah;* one should try to be happy (drink ghee) by all means, even if it be by borrowing—*samasta prakarena rinam kritva ghrtam pibet.* Self-indulgence is the rule of life and all morality is a myth. This is Materialism carried to its logical extreme and the *Charvaka* system is the most thorough-going of its type.

This gross form of Materialism is apparently deduced from certain logical grounds. The *Charvaka* system starts with the fundamental premise that perception is the only means of valid knowledge—*pratyaksham eva pramanam.* Inference (*anumana*) and verbal testimony (*agama*) are both rejected as invalid. Inference can at best give us probable conclusions while testimony is obviously nonsensical and contradictory to experience.

Seeing is believing and what can be seen is only the objects of the phenomenal world. Hence only they are real. For this reason the school is called *lokayata* (pervading the world of sense-experience) by the other Indian philosophers. Sense-perception being the sole criterion of certainty, God, Soul and Life after death are eliminated from the realm of realities and discarded as figments of imagination. Consciousness is explained as nothing more than a property of the body and it cannot survive the destruction of the body. Death is the end of life and there is nothing after death. The blank future makes the solid present inconsequential and hence the *Charvaka* emphasises self-indulgence and denies moral responsibility to the individual.

It logically follows from this that nobody can be more death-conscious than the extreme materialist who derives the rule of his life from the certainty of death and impossibility of re-birth. He looks upon life as a funeral procession to death and his ince effort is to make it a mirthful cession. But the gloomy fu casts its shadow over the b present, makes it seem ever transitory and imparts to the a sense of despair. Despair derlies self-indulgence and f this view-point, the term Ch *vak* (sweet word), if not to a misnomer, is only a partial ference to the attitude represe in the system. For the "s word" has some bitterness a it; it springs from a hopeless h painfully conscious of the flee nature of the present.

Materialism as metaphysics never appealed to the Indian and history bears evidence to fact. Materialism is accepted all the other systems of Indi *purvapaksha* (opponent in a ment), expounded with dar *maryada* (due sincerity to the tem) and refuted on grounds logic and ethics. Because of denial of moral responsibility the individual, the system been the butt of ridicule of all other systems and is characte as *nastika siromani*.

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BHARATIYA VIDYA BHAVAN

DELHI CENTRE INAUGURATED

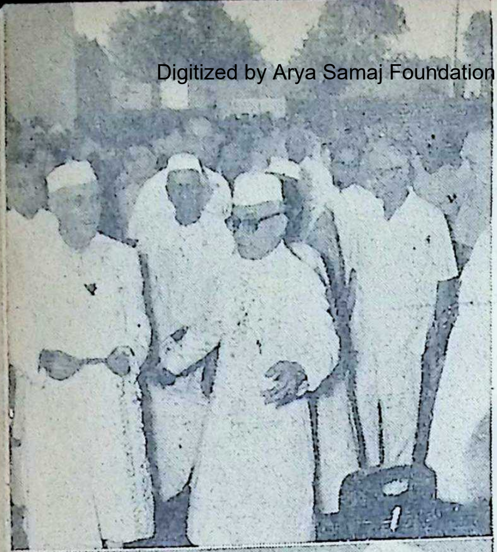
Smt. Lilavati Munshi

THE NEW DELHI CENTRE of the Bharatiya Vidya Bhavan, a three storied building n Curzon Road newly constructed, opp. Constitution Club.) was formally opened on Thursday the 16th May by Sri Jawaharlal Nehru, Prime Minister of India.

A large and distinguished gathering consisting of Union Ministers, Members of Diplomatic Corps, Judges of the Supreme Court. Members of Parliament and the public attended the function.

The function began with the singing of Bhavan's prayer. Smt. Lilavati Munshi, Vice-President of the Bhavan, welcoming the guests gave a brief history of the Bhavan which was first started in Bombay twenty years ago. She said that the Delhi Centre would in the first instance run a School for children, a research section and Library, besides conducting classes in music and dancing. The Bhavan hoped to build a suitable theatre in the near future. The building of the New Delhi Centre costing about five lakhs, she said, was possible through the generous donation of Sri Giridharlal Mehta, a Trustee of the Bhavan.

She added, "It is a happy augury that this Centre is being inaugurated by our Prime Minister, whose great interest in the cul-



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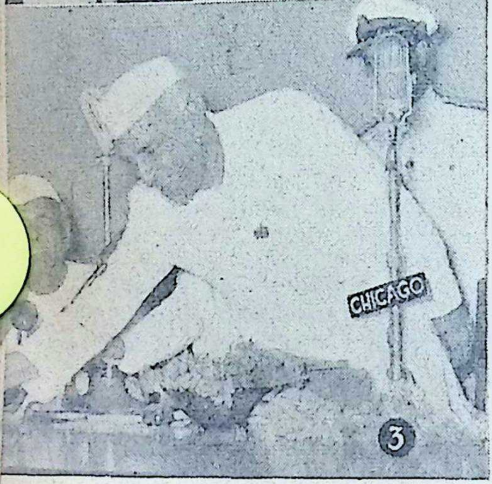
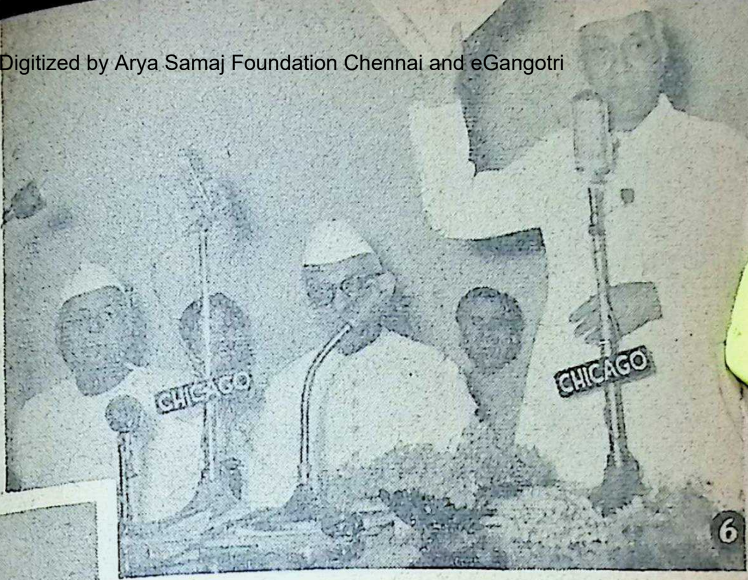


(3) *Shri Jawaharlal Ne... ...lectric button to declare ...*

(4) *Smt. Lilavati Mu... ...Prime Minister after h...*

(5) *Shri K. M. Mun... ...te of thanks to the Pri... ...er distinguished guests*



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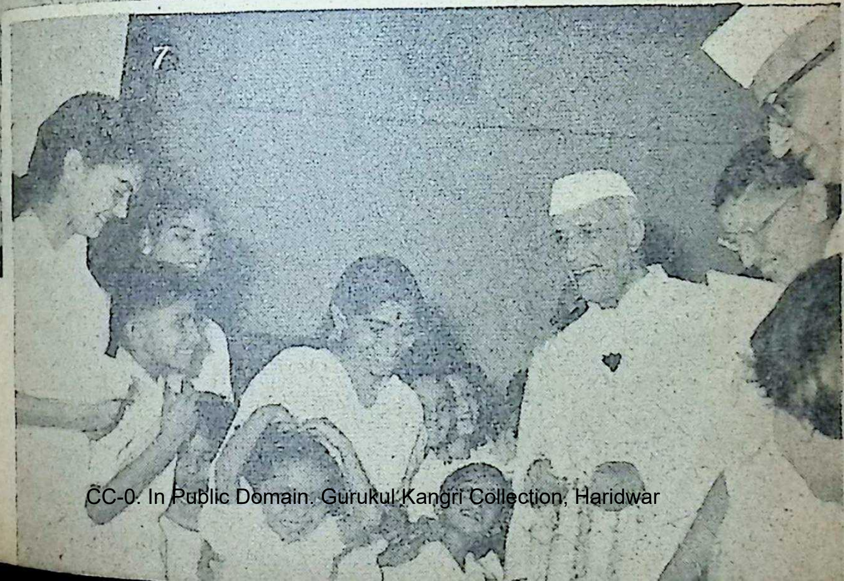
(6) *On the occasion 3 books were released. Pandit Nehru is holding aloft STRUGGLE FOR EMPIRE—Vol. V of the 10-Volume series of "History and Culture of the Indian People" published by the Bhavan.*

(7) *Pandit Nehru amidst children of the Delhi Bhavan's school.*



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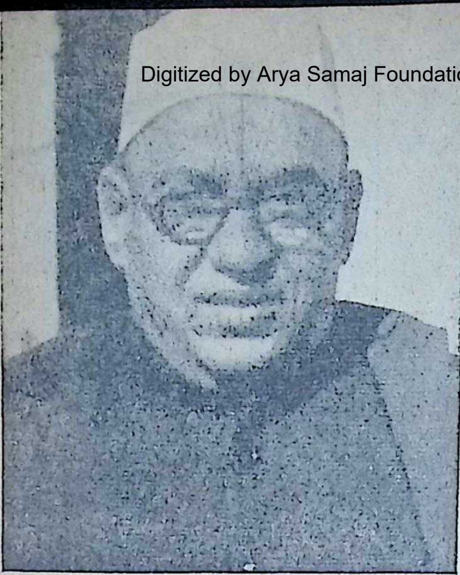


Sri M. Ananthasayanam Ayyangar

tural growth of India is opening out a new future for us in the fields of learning, art and culture. He has been the presiding genius of the new age which opened for free India in 1957. The vast and varied international, political and economic activities which he inspires are as important as the contribution which his vision, personality and initiative make in the fields of learning and culture. His blessings on this occasion, therefore, will, I am sure, inspire us to greater efforts in fulfilling the objectives of the Bhavan."

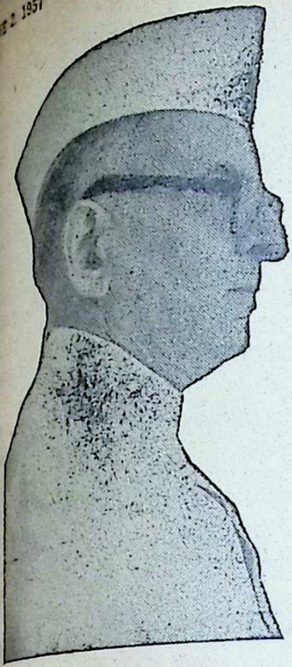
Sri Damodardas Khannah, a Trustee of the Delhi Centre, read the messages of good wishes received from Dr. Rajendra Prasad, Dr. S. Radhakrishnan, Sri C Rajagopalachari and several other distinguished persons all over I

Pandit Govind Ballabh Union Home Minister, speaki the occasion welcomed the ing of the Centre as a signi development in the cultural li New Delhi and stressed the for a synthesis of India's, an heritage with modern knowl He hoped that Bhavan's activ would help dispel the mista notion about Indian culture w laid as much stress on arts literature as on philosophy and ligion.

Sri M. Ananthasayanam Ay gar, Speaker of the Lok S speaking next said the Bh would try to inculcate the s of service and sacrifice for w India had in the past as well a present occupied a high posi in the world.

Inaugurating the Delhi Centr the Bhavan at the Mehta Sa Prime Minister Nehru empha the need for reintegration of cient Indian culture with the aspects of Indian life and future of the country depended how we brought about the syn sis. He warned the nation ag the dangerous conception of co dering India as the çentre of world and closing the window the mind to the outside wo This pride had been respons for the fall of India in the p and people should take a les from history.

Sri Nehru said he consid Sanskrit as the fountain of In culture and literature. It was spark which first gave life to In



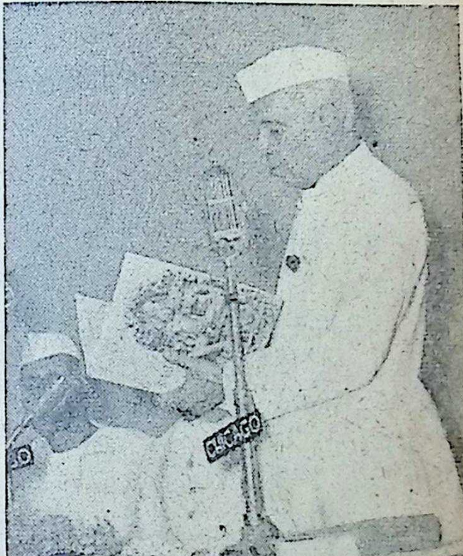
Sri K. M. Munshi

ture. The moment India began
think that all knowledge was
posited in the country, the lite-
ure and art which developed on
ount of the Sanskrit language
gan to deteriorate. India became
lated and the freshness of
dian mind disappeared. The viri-
y of Indian culture was lost. He
d he was afraid that the people
India were again forgetting the
sson of history.

India was an ancient country,
t everything ancient was not
od. They should not live on the
st alone. But they cannot give
p their past. The country would
ot grow as a tree does not grow
without roots. Though India should have its roots in the past, it should have new branches and flowers.

"You are rightly laying stress" he continued, "on Indian culture and art, but in the present-day world, if we do not make any progress in the realm of science and technology, we will be left behind. If we are not able to solve our economic problem, the country will go down."

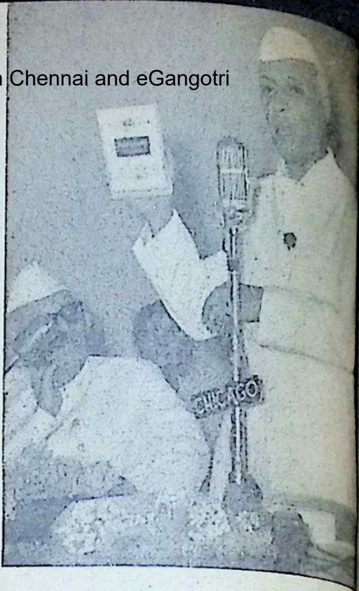
Thanking Shri Nehru and other guests Shri K. M. Munshi, President of the Bhavan, assured that the Bhavan had during the last



The Prime Minister looking through the magnificent illustrations in the SAGA OF INDIAN SCULPTURE by Shri K. M. Munshi.

three decades of its existence been working for a synthesis that the Prime Minister had advocated. He expressed the hope that Sri Nehru would remain the friend, philosopher and guide of the New Delhi Centre. Shri Munshi affirmed that the Bhavan's objective was the reintegration of Indian culture to suit modern conditions.

Shri Nehru officially released for sale three new publications of the Bhavan: "THE STRUGGLE FOR EMPIRE", being Volume five of the HISTORY & CULTURE OF THE INDIAN PEOPLE: SAGA OF INDIAN SCULPTURE by Sri K. M. Munshi and RAMAYANA by C. Rajagopalachari.



The Prime Minister formally releasing RAMAYANA in the Book University Series

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BHAGAWAN PARASHURAMA

PART II: FIFTEEN YEARS AFTER

K. M. Munshi

PREVIOUS STORY

The Aryas led by King Divodasa of the Tritsu tribe and his High Priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe, is taken captive by Shambara. Shambara's daughter Ugra falls in love with Vishwaratha who accepts her as his wife.

Ugra gives birth to a son but is killed by Bhairava, High Priest of Dasyus. Agastya marries Lopamudra and Vishwaratha, Rohini.

Sudasa drives Vishwaratha from Tritsugram. Deeply grieved, Vishwaratha walks up the Gomantaka Hill seeking guidance from Lord Savita. He returns as Vishwamitra and is requested by Sudasa to become his High Priest.

After fifteen years, Renuka, wife of Jamadagni, gives birth to Rama. Disagreeing with others over Rama's education, Kavi leaves for Bhrigugram. Rama goes in search of him and on the way, is captured by strange men, when he gets acquainted with Shunahshepa, son of Ajigarta. He escapes. Vriddha spots him in the forest.

Six years after Rama's return to Jamadagni's ashrama, *Sudasa, now king of the Tritsus, invites Sage Vasishtha to be his High Priest. Shashiyasi, the Arya princess, is known to love the Dasyu prince Bhoda, who runs away with her.*

King Harishchandra is in search of a father who is willing to give up his son to be slain at a human sacrifice. Ajigarta, Shunahshepa's father, agrees to sell as also to slay his son at the sacrifice. He, however, reveals to Vishwamitra that Shunahshepa is none other than Viswamitra's son by Ugra. Vishwamitra renounces office. Renuka is taken prisoner.

17

LOMA KIDNAPPED

AT the invitation of Sudasa, Arjuna, the lord of the Haihayas, had come to Saptasindhu to wed Loma.

Arjuna held the Aryas of Saptasindhu in supreme contempt. However, his vanity was flattered at the prospect of marrying the daughter of the great King Divodasa, whose memory was held in great reverence as the conqueror of Dasyus.

He arrived in Tritsugram at the head of 2000 horsemen. Sudasa had conveyed to him that a war was likely and that in this event his help would be necessary; Arjuna, therefore, had decided to take no chances.

On arriving at Tritsugram, Arjuna felt insulted on finding that Loma, his bride-to-be, had left the palace for the sacrificial sessions of King Harishchandra. However, he was mollified after Sudasa had given a detailed explanation for Loma's absence and promised to send his uncle, Senapati Haryashwa, to Harishchandra's court to bring her back.

Arjuna could not brook being thwarted in his designs; much less, did he relish being kept waiting for his bride. So when Haryashwa was ready to go and fetch Loma, he insisted on accompanying him. There was no resisting this self-willed king; so with a hundred chosen horsemen, Arjuna a panied Haryashwa.

Haryashwa was unhappy. juna was as ferocious as a beast and had no idea of proprieties. The Tritsu Sen therefore felt that if the Hai king came with him to the ficial sessions he would be su create some serious complic With considerable difficulty managed to persuade Arjun camp a few miles away Harishchandra's court, there await his return.

After Haryashwa had left, juna became very restive. He liked the way in which his portance was ignored in S sindhu. He hated inaction longed for something to do. the afternoon, therefore, whe keen sense of hearing detected arrival of a party of horsem an adjoining village, he could resist the temptation of something about it. He pro ed to the village with his men took the party, which inc Vimad, Rama and Loma, ca

At daybreak, another party by King Kutsa, with whom ka was also travelling, arrive the same village to be imm tely trapped by Arjuna.

Arjuna had not the slig idea who his prisoners were

d. who knew Arjuna well, e to him and said:

ng Haihaya, I am Vimad, the f Kavi Chayamana, the com- of Maha Atharvan Richika, was the high-priest of your father. Do you know what have done? You have taken ner King Kutsa of the great of Purus. This is an affront h would be resented by the e Saptasindhu."

rjuna laughed insolently. "I greatly honoured," he said. "I r thought that immediately y arriving in Saptasindhu a t king would be my guest."

But you have done something e," said Vimad. "You have taken the Venerable Renuka her children prisoner. Amba e revered wife of the Lord of Bhrigus."

s it so?" returned Arjuna. re I the wife and children of e Jamadagni as my guests? I glad, very glad. When I in- d the Sage to come to my Anu- ish some years ago, he would t come. But now his wife and ldren have come to me." And e laughed.

But it is sacrilege," shouted mad. "You must release them ediately."

Sacrilege!", Arjuna roared with ghter. "How can offering hos- ality to a Guru's wife and child- n be sacrilege? You seem to ve funny ideas, son of Kavi ayamana."

Vimad was angry. "Do you mean say" he said, "that you will keep King Kutsa, Amba and the children as your prisoners?"

"Now, now, now; don't be angry," replied Arjuna mockingly. "There cannot be a better way than this to announce the arrival of the king of the Haihayas in Saptasindhu?"

Vimad was furious and returned to King Kutsa and Amba.

Arjuna did not so much as pay his respects to Amba and was happily awaiting the return of Haryashwa and Loma, when, like a whirlwind, the Bhrigus led by Jamadagni himself and the Bharata warriors, fell upon his party. The Bhrigus, though a tribe of priests, were furious riders and wielded their battle-axes mercilessly when roused. Jayanta, who led the Bharatas, was also jubilant at this opportunity of showing the strength of the Bharatas to a friend of the Tritsus.

In a moment Arjuna saw that his Haihayas would soon be overwhelmed and the battle lost. With a few horsemen, therefore, he fled, taking Rama and Loma with him, leaving his men at the mercy of the Bhrigus and the Bharatas.

● ● ●

Rama was the idol of Lomaharshini, King Sudasa's sister, from the time he was born. To part from him was to her, like tearing off one of her limbs. She had been, therefore, very happy at the prospect of going to the house of her grandfather, Kutsa, where there would be no one else to share Rama's attentions. She was also delighted at the idea of frustrating her brother's plan to get her married to Arjuna.

But when Arjuna took them captive, Loma was frightened. She felt that she was being kidnapped by Arjuna, before being taken to Tritsugram and forced into marriage with him. Even though younger to her in years, Rama had always been a tower of strength. Now in her present state of mind, she clung to him more than ever before.

Rama, though only 13 years old, claimed a sort of possessive right over Loma; for, she had been his only playmate from infancy. From his childhood, with a rare maturity, he had seriously been her natural protector.

Rama was proudly conscious of the sanctity that enveloped his family and himself. When Arjuna's Haihayas had taken his mother, Loma and himself prisoner, he had been filled with rage. He also felt that they had been taken prisoner because Sudasa wanted to take Loma away from him and force her to marry Arjuna. He was not quite clear what would happen if Loma were forced into such a marriage, but it was not in him to worry about the future. Of one thing, however he was sure: he was going to stand by Loma whatever happened.

"Loma, this Haihaya wants to marry you," said Rama, after they had been taken captive.

Loma broke down. "Yes, I k it is a conspiracy between brother and Arjuna," she rep "But I hate him. I will n marry him."

For some time Rama was si then he said: "I wish I were ger. I would then have mar you myself."

Loma blushed.

* * *

Led by Arjuna's men, Rama a Loma travelled through fores Tritsugram in company with juna. In order not to let Ar have an opportunity of talking her, Loma rode by the side Rama throughout the day. W the day's journey was over, t slept under the open skies, by side, with their head on t saddles. During the journey L found it difficult to close her e at night. Even when she fell to a doze, sighs would escape h Rama would then place his h on Loma as if to assure her t he was there by her side. I blade of grass rustled even sl ly, he would wake up, his e flashing, searching the dark for some enemy.

Day after day, they travelled this way, Arjuna furiously ri in advance of the party. With adolescent mind Loma real what Rama meant to her. On other hand, Rama did not un stand the full significance Loma's ardour. This made Loma miserable, for she k that, in spite of the difference she adored him as a woman s only once in her life-time.

● ● ●

Then the Bhrigus and the Bha- s had despatched the Haihaya smen to the Land of the Dead, y were surprised to find that, ing advantage of the sudden ck, Arjuna had fled taking h him Rama and Loma.

dinarily, Sage Jamadagni was er perturbed and his mental cesses were a little slow. But insult thus offered by Arjuna Renuka and Rama roused his to kidnap Rama and Loma in way was also an affront to the e of the Bhrigus, the most sacred tribe of Rishis, descended m the divine Bhrigu, who had ught down Fire on Earth in the ancient days when men were as mighty as the Gods.

The slow-spoken Jamadagni sent for Vimad.

"Vimad," he said, "Arjuna's grandfather invited the curse of the Maha Atharvan; his grandson has now invited mine." His voice roared and quivered with passion. "You go to Tritsugram and announce to Sage Vasishtha, King Sudasa and to all Aryas, this my injunction." Then with eyes flashing, the Sage pronounced his curse: "I, the descendant of the divine Sage Bhrigu, the son of Maha Atharvan, pronounce that *Arjuna shall not wed Loma.* Whoever helps to defy this ban, on him shall descend the curse of Jamadagni and the wrath of the Bhrigus."

[To be continued]

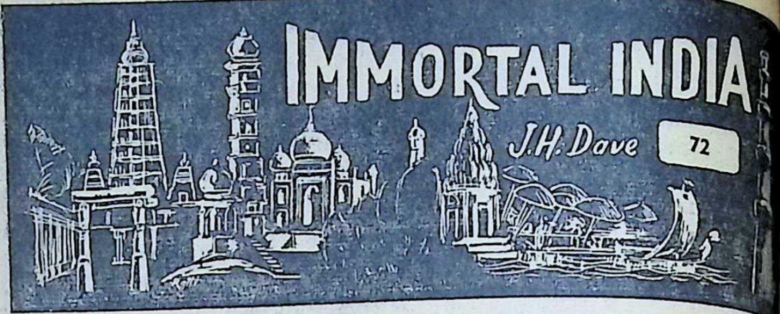
SANE LIVING—*Contd.*

ediness the showers that fall, d burieth them in its bosom and oduceth nothing.

Envy not thy benefactor, neier strive to conceal the benefit e hath conferred; for, though to lige is better than to be obliged, ough the act of generosity commandeth admiration, yet the humility of gratitude toucheth the heart, and is amiable in the sight both of God and man.

But receive not a favour from the hand of the proud; to the selfish and avaricious have no obligation; the vanity of pride shall expose thee to shame; the greediness of avarice shall never be satisfied.

[To be continued]



NALANDA

NALANDA has been identified by Cunningham with the modern village of Baragaon situated 25°-8′ north and 85°-26′ east, seven miles north of Rajgir in Bihar. The Chinese pilgrim Hiuen Tsang who was in India between 629 and 645 A.D. studied in Nalanda for five years and he has stated that the site of Nalanda was purchased by 500 merchants for 10 *kotis* of gold pieces and was presented to Buddha who preached law in the mango park of Pavarika for a period of three months.

Nalanda is mentioned in ancient literature since about the fourth or fifth century B.C. Tradition says that it was visited by Buddha and Mahavira. Mahavira had met Gosala at Nalanda and had also spent 14 rainy seasons here. Nalanda has been considered as Bahira or suburb of Rajgir. It is also considered as the birthplace of Sariputta. Emperor made offerings here to the C in honour of Sariputta and f added a temple to it. though Nalanda's early h can be traced right up to the of Mahavira and Buddha, th cavations carried out at this have not revealed any relics pre-Christian or even pre- era.

Nagarjuna and his pupil deva are stated to have sp large part of their life at Na Nagarjuna is assigned to fourth century A.D. Suvis brahmin contemporary of arjuna, is stated to have co ed 108 temples here. By ab fourth century A.D. Naland become a great educational

Both Fa Hian and Hiuen say that the birthplace of putta, the right-hand disc Buddha, was somewhere ver Nalanda. The place of his

stated to be nearby. Maha-
lana, the left-hand disciple
ddha, was also born in a vil-
about 1½ miles south-west of
nda. It is thus clear that the
reat and celebrated disciples
uddha were born here and
ps they obtained their *nir-*
also in this place.

re is a tradition that Padma-
hava, the founder of Lama-
in Tibet, was the disciple of
tirakshita, the famous
rya of Nalanda; and that
asambhava went to Tibet in
A.D. on being invited from
nda by the Tibetan king.

Hian has not given a detailed
nt of Nalanda, and it is be-
that perhaps he had not
d this place by about the
century A.D. Nalanda had
e so reputed as an inter-
al centre of learning, parti-
y of Buddhism, that students
different countries sought
sion in this celebrated Uni-
ty. Hiuen Tsang and I-Tsing
nly visited it but stayed here
a long time, the former for
years and the latter for ten
s, and studied Brahmanical
Buddhist literature, both in
krit and Pali.

cording to Hiuen Tsang the
e Nalanda is an epithet of
lha in his former birth when
as very liberal and it means
who is not satisfied in giving
alam da). He further adds
the six monasteries of Na-
a were endowed by a succes-
of six kings namely Sakraditya, Buddhagupta, Tathagatagupta, Baladitya, Vajra and an unnamed king of mid-India. Sakraditya built the Sangharama not long after the *Nirvana* of Buddha. The six kings in continued succession added to these structures. The whole establishment was surrounded by a brick wall which enclosed the entire convent from without.

This university town was the most magnificent and celebrated seat of Buddhist learning in the world. The monastery of Nalanda was situated on the banks of the lakes of Baragaon. There were lofty pagodas in all directions. Halls for disputation, schools for instructions, shrines, temples, and stupas—all of these encircled the sides of every tank. There were four-storeyed dwellings for the preachers and teachers of Buddhism. Nalanda was the centre from which Buddhism spread all over Tibet and South Asia and for a period of 1000 years it continued to be the biggest Buddhist university till it was destroyed by Bakhtiyar Khilji. The university area was encircled by a lofty wall with one gate which opened into the great college. The description of Nalanda as given by Hiuen Tsang is corroborated by the Nalanda stone inscription of Yasovarman of the 8th century A.D. The Sangharamas of Nalanda have been described as most remarkable for grandeur and height. They were considered perfect and beautiful. By the time of Harsha (606-

640 A.D.) Nalanda had become the greatest Buddhist centre particularly of the Mahayana cult.

Excavations at Nalanda have shown one main temple and three smaller temples all standing in a row from south to north. The main temple is square in structure and is at the southern end. It shows seven successive additions. Images of Buddha were the objects of worship in these temples. To the east of these temples there are eight monasteries in the form of a quadrangle, with a number of cloistered cells. Stone sculptures, terra-cotta plaques, bronze images, and seals of monasteries and also of the Gupta and the Pala kings have been found in large number. Coins of Kumaragupta, Narsimha Gupta, Sasanka, Mihira Bhoja and Govindachandra have also been recovered.

It has been observed by Hiuen Tsang that revenues of about 100 villages were endowed for the convent. I-Tsing mentions 200 villages. King Purnavarma had presented to Nalanda a figure of Buddha standing upright and made of copper 80 feet high. Hiuen Tsang says that in his time the number of alumni in the Nalanda University always reached the figure of 10000 of which 1500 were teachers and 8500 were students. Education was free and clothes, food, bedding and medicine were also freely supplied. The standard of admission was very high. This University specialised in post-graduate te in solution of doubtful point in the art of disputation an lic-speaking. It was really a graduate research institute its academic degrees were sidered to be so high that those who stole the name Nalanda brother were t with respect wherever they The entrance examination c landa University was so that only 20% of the cand who appeared for securing a sion could actually secure in spite of this, the numb alumni was never less than According to I-Tsing, a stude 15 had to study *Vrittisutra* he finished at 20 after whi studied philosophy for tw three years at advanced i tions like Nalanda or Va The academic life and the in tual and moral standards also of a very high order. O 1500 teachers, 1000 could e twenty collections of Sutras Sastras; 500 could explain t collections and ten could e fifty collections. Hiuen Tsang self could be included in th category of teachers.

The courses of study in the entire field of knowledg instructions were imparted i learning of different kinds i ing Brahmanical and Bu sacred and secular, philoso and worldly, in science an even in Vedas, Hetuvidya, S vidya and Chikitsa-vidya. *harva Veda* and in Samkhya also taught. So also Panini's mar and astronomical sub- s. In other words, higher ing in all branches was being t here. Hiuen Tsang was a nt of Mahayana and he learn- ga Sastra from Silabhadra was the Chancellor of the da University and the t authority on the subject. g was a student of Hina- Dharmapala was the Chan- of the Nalanda University e Silabhadra. Chandrapala. mati, Stiramati, Prabhamitra, itra, Jinachandra and above labhadra, were some of the distinguished and learned rs mentioned by the Chi- Doctor Hiuen Tsang, who lf was one of the best mas- produced by this University. matter of fact he was so in demand on account of his ng which he had acquired that King Harsha of Kanauj King Kumara of Assam rival- with each other in having the nce of this learned Chinese r in their territories. I-Tsing that the affairs of the Uni- y right from the annual as- ent of rooms to the trial and hment of offences against fraternity and even expulsion administered on democratic ples *by the entire body of* nts. The University admit- students of even non-Buddhis- stems. The University pos- d an excellent library. The tan account states that its y was located at Dharmaganj or "piety mart" and it had three grand buildings called Ratnasagar, Ratnodadhi and Ratnaranjaka. In Ratnodadhi, which was a building of nine storeys, there were collections of rare sacred works like *Prajnaparamita sutra* and Tantrika books such as *Samajaguhya*, etc. After the Turushka raiders had made incursions in Nalanda the temples etc. were repaired by a sage named Muditabhadra. Soon after this, Kukkuta-siddha, minister of the king of Magadha, erected a temple at Nalanda, and when a religious sermon was being delivered there, two Tirthika mendicants were insulted by some young novice monks. It is said that the mendicants became angry, propitiated the Sun for 12 years, performed a Yajna and threw living embers into Buddhist temples etc. This produced a great conflagration which consumed the Ratnodadhi.

Scholars from Nalanda were invited by foreign countries to introduce the teaching of the great knowledge and wisdom of India. Similarly pilgrims from foreign countries paid homage to this country and sent out their pilgrims to learn here. Apart from Fa Hian, Hiuen-Tsang and I-Tsing, there were many other pilgrims from China, known and unknown. Nalanda also sent out students to propagate Buddhism in Tibet and China. Many scholars of Nalanda have translated Sanskrit works into the Tibetan language. Nalanda had also attracted to it eminent scholars from all parts of India itself. Nagarjuna and Aryadeva came to Nalanda from the South. Similarly Rahulabhadra, Asanga, Vasubandhu, Dinnaga (from Kanchi), Gunamati and Stiramati from Vallabhi, Dharmapala from Kanchi and many others were attracted to this place.

Mahayana Buddhism which was mainly taught in Nalanda, fully developed by the 10th century A.D. into Tantrayana, Vajrayana and Kalachakrayana. Nalanda was destroyed by the Muslim adventurers at the end of the 12th century. The onslaught was so great that when books in large numbers were found by the Muslims there was no person left to explain their contents as all had been killed. With the e Nalanda, Buddhism also grad declined in India. Apart the Muslim invasion, there also a philosophical and int tual invasion by Kumarila Sankara. The Tantrism had developed certain fearful exc disliked by the intelligentsia.

Nalanda had remained a g residential University for than a thousand years. Its c culum was universal in as and it was internationally r nised as such. It attracted dents from all countries. I-T has called it "the most ma cent temple of learning in Ja deepa."

India has never been finally subdued and its old fla of spirit is still burning. Throughout its life it has bee living with one purpose. It has fought for truth a against error. It may have blundered, but it did what felt able and called upon to do. The history of Indi thought illustrates the endless quest of the mind, ever o ever new.

— Radhakrishnan.

art of INDIA

C. Sivaramamurti

HE art of India reflects the Indian temperament, the philosophic outlook, a joy in the ciation of beauty of nature an imagination that draws s of a very great and noble e from the mountains and s, from forests and plains, birds and beasts, in short every phase of Almighty's ion.

That accounts the peculiar aracteris that disguish Indian among other t arts all r the world.

sculptor of India has given best and produced masterpieces as a craftsman ordered about a thing, but as a devotee to art and the Lord, giving his as an offering to the Almighty. tever was done by the sculp- painter or architect was coned and executed in a spirit of rence. The great temples stud the country all over, a glorious expression of this silent offering at the altar of religion.

The earliest monuments of the historical period in India are generally Buddhist and when it is remembered that Asoka was a great follower of the Buddhist faith, the reason is easily understood. The Rampurva Bull, the Elephant from Sankisa, the Lion from Rampurva and Sarnath all crowning Asokan pillars, point to the earlier tradition of the *dhvaja* pillars in temples. The vigorous treatment of these sculptures of Asoka's time as seen in these and on the facade of the Lomasa Rishi Cave suggests a rare strength derived from influences from Iran fused in subtle manner with pleasing indigenous traditions. To this period belongs the lovely Yakshi from Didarganj.

The pure indigenous tradition with its simplicity and directness is observed in the early Sunga sculptures from Bharhut and those from Sanchi. The stupa at Bharhut is a visual presentation of the story of Buddha and the Jatakas in a manner calculated to rouse the mind of the devotee to edifying heights of spiritual advancement, as the noble sentiment of the Bodhisattva in his previous births as an elephant, deer, monkey and so on, always sacrificing for the sake of others, suggests a great ideal to be followed. The southern gate at Sanchi shows the work of the ivory-carvers of Vidisa as the inscription gives it and all the *toranas* are a veritable treasure-house of Buddhist lore. Here we have the most graphic representation of Vessantara Jataka and the touching story of Sama who attended on his blind parents. The eastern and northern *torana* gateways have survived almost intact with the central stupa to suggest the glory of early stupa architecture.

In the Krishna valley the stupa at Amaravati with the rail around it renovated, as the legend has it, by Nagarjuna himself, has a wealth of sculpture reflecting the rich life of the period and is in the best traditions of Indian art as observed here and in the Mathura art of the Kushana period and in Bamiyan in Afghanistan where the empire of the Kushanas extended. The ivories of Begram show a parallel development of a pleasing school of sculpture so strikingly resembling the Kushana art at Mathura. Here as in Mathura and Amaravati, the *torana* gateway, the lady's toilet an *mithuna* motif are popular th The Satavahanas, though of Brahmanical faith, were neve less great patrons of Buddhism in Western India a number of temples came into being a Bhaja, Karla, Kondane, B Junnar, Nasik and the ea ones at Ajanta to proclaim flourishing condition of Budd here and the patronage it exte to art resulting in such achievement.

The earliest paintings in X at Ajanta show the perfecti the painter's art in the second tury B.C. and the art conti unabated illustrating in the graphic manner such intere and pleasing themes as the *vidyadharas,* musical *kinnaras* *kinnaris* and *mithunas* in ad to the numerous Jataka st and scenes from Buddha's life sented in picturesque fashion. scene of Maradharsana at A and the subjugation of Na with their wealth of detail only be compared with s narration of the Chhaddanta taka or Vidhurapandita Jataka Vessantara Jataka.

The Satavahanas who were lowers of the Brahmanical have left us wonderful scul of the second century B.C. at G mallam to give us a peep into faith at that early date in a armed Siva on dwarf yaksha *ajya-patra* (sacrificial pot) *danda* in one hand and a s

2 1977

animal in the other suggesting Agni-Rudra concept.

e Krishna valley is studded rich sculptural material from ous stupas of this period and of the Ikshvakus who suc- d them in the area. The of the Ikshvakus and the ement of the sculptor pat- ed by the princesses of the e is illustrated in the great h of sculpture from Nagar- konda, Goli, Ghantasala and r places. The Vessantara Ja- is nowhere better represented in the long frieze from Goli. casting of the horoscope at rjunakonda, the subjugation aga Apalala, the visit of Kap- , the story of Nanda, are g the finest depictions of the e in Buddhist art.

e glory of Vakataka art at a both in sculpture and ting shows the high water- k of art traditions in the coun- during the time of the Guptas. this period belong the great erpieces of Gupta art like the famous Buddhas from Ma- a with highly decorated halo the Preaching Master and Lo- atha from Sarnath. The Guptas e great followers of the Brah- ical faith, being *paramabhaga*- s, and the large panels show- Seshasayi Vishnu, Gajendra- sha and Nara-Narayana are ng the greatest masterpieces Gupta art ranking with the co- sal Varaha rescuing earth from e ocean at Udayagiri. The noble eme of Amritamathana, which was a great favourite in the Gupta period embodying as it does an assurance of immortality through the nectar of life (*amrita*), was continued by successive dynasties like the Western Chalukyas, the Gurjara Pratiharas, Kakatiyas and others and travelling beyond the mainland has been expressed in the most glorious fashion in far off Angkor Thom, where the temple is conceived as Mount Mandara and decorated with two balustrades of *devas* and *asuras* and holding Seshanaga. Some of the finest terracottas were produced during the Gupta period as also stuccos. The plaques from Bhitargaon and Achichchhatra show how well the Gupta modeller could handle soft and malleable material.

Gupta traditions continued long after the dynasty came to an end and some of the most pleasing sculptures from the kingdom of the Palas, the Gurjara Pratiharas and in Western India and Rajasthan are an eloquent testimony to this. The panels in the Elephanta Caves near Bombay are gems of art representing a great step forward over what was achieved by the Gupta craftsman and it is a glory of the sculptors of the kings of Valabhi who were originally feudatories of the Guptas. The temples from Osia in Rajasthan have given some of the most lovely sculptures of the early medieval period. In East India, Nalanda and Kurkihar have yielded some of the finest bronzes of the Pala period.

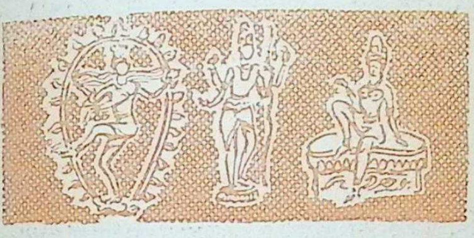
The medieval period has been very rich in sculpture. The great temples at Khajuraho put up by the Chandellas, those from Bhuvanesvar of the same time like the Raja Rani and Muktesvara have great architectural as well as sculptural charm with great stress on the beauty of feminine toilet and the *mithuna*. This is Eastern Ganga art at its best. The early medieval temples from the Deccan and Western India like those from Aihole and Pattadakal that closely followed the earlier cave temples excavated by Mangalesa and others at Badami are dainty pieces of art. Vikramaditya's queen Trailokya Mahadevi was as great a connoisseur of art as probably Rangapataka, the queen of Rajasimha, whose lovely Kailasanatha temple at Kanchipuram is in continuation of the great earlier traditions of rock-cut temples at Mahabalipuram and other places. It may here be recalled that the great king Mahendravarman, who was a versatile genius, introduced for the first time cave architecture in South India as recorded in his Mandagappattu inscription for which he earned the title *"vichitra chitta"* (the curious-minded one) on account of his excavating the temple from the living rock, a process he learnt from the kingdom of his maternal grandf the Vishnukundin in the Mu rajapuram caves at Bezwada.

The sun temple at Mudhe Gujerat and the temple from bernath can indicate suffic the glory of architecture in rat, though one of the gre temples of the area in Som was utterly destroyed. The temples at Mt. Abu are worthy examples of this sc The sun temple at Konarak by Narasimha of the Ea Ganga dynasty, shows the c nuation of great traditions of gigantic structures already in the Ling temple at vanesvar a Puri.

The f *Vidyad ras*, the l *mithunas* the figures from pillar bracke ticed in Badami, Aihole and P dakal continued in the Rashtra and later Western Chaluk sculpture. The eighth cen temple of Kailasa at Ellora is of the great wonders of archite baffling one as to how a scu could conceive of the whole in every detail of such a st dous structure and proceed downwards cutting it into the The later temples from Kur and other places show a pl but ornate tradition which ha offshoots in the kingdom of Kakatiyas and of the Hoy who became the political s

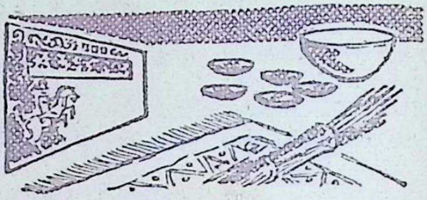
s of the Western Chalukyas.
famous Sarasvati Image from
college in Dhara established
Bhoja, the great patron of lite-
re, and now in the British
eum, shows the glory of Pa-
ra sculpture.

e Cholas who succeeded the
vas were great temple build-
and two of the emperors of
dynasty stand out as pre-emi-
t temple builders—Rajaraja
his son Rajendra, the one res-
sible for the mighty edifice at
jore and the other at his new-
established capital Gangaikon-
olapuram. The Brihadisvara
mple at
jore is
not only
sculp-
e, but in
nting, that
ows the
lier tradi-
n at Sit-
nnava-
The Chola period has given
rich wealth of bronzes that
rn the temples so lavishly
ed by the Chola monarchs so
t almost every little village in
realm has a gigantic tower
great artistic beauty; and when
is remembered that every
ple was a great centre of not
y religious but cultural and so-
l activity and how important a
ce music, dance, sculpture,
nting and metal-work were
en in the temple in every vil-
ge enabling even little urchins
understand the essentials of the
arts, it is no wonder that with a fine background created for the appreciation of great and noble art, it flourished. The later Pandyas and the Vijayanagar emperors, particularly the greatest of them all, Krishnadevaraya, raised colossal *gopuras* and pleasing pillared mandapas and stepped tanks, with water pavilions for the barge festival initiating a great era of artistic activity.



The palaces of the Vijayanagar emperors, the mahals at Chandragiri and other places, the lotus hall at Hampi, the queen's bath and other structures like many others of Akbar's time at Fatehpur Sikri suggest a blend of Hindu and Muslim elements which brought forth a new style of architecture quite pleasing to the eye.

This tendency is also noticed in the Rajput and Mughal paintings wherein the Persian and Indian elements have been so fused as to produce a very pleasing pattern that proclaims the great aesthetic taste of the great Mughal Akbar whose one great desire was to bring together the best elements of both these cultures in every sphere. The fine taste of Akbar and his son Jehangir have given us great masterpieces of art by several painters of their court, many of whom we know fortunately even by name. Some of the finest portraits were produced about this time that enable us to visualise many great personages of the time. The delicacy of treatment of these painters of the Mughal court was indeed remarkable and Jehangir took pride in his ability to distinguish the work of one painter from the other by a mere sight.



In the field of architecture the contribution of the Muslim rulers has been very great and some of the most remarkable buildings have been raised in several parts of India. The Qutab at Delhi is a noteworthy monument. The intricate and delicate decorative work here has evoked great admiration from connoisseurs. The Minar, about 250 feet high, is a remarkable example of a detached minaret.

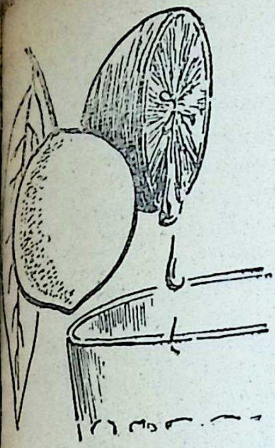
The austere Tughlaq style illustrated in the tomb of Tughlaq Shah or even the less austere and beautifully designed tomb of Sher Shah form a contrast to the very delicately conceived and executed monuments of the Mughal pe specially during the time of S jahan, whose Taj Mahal is a m ment of liquid beauty almost f nine in its grace.

There are special styles of in Gujerat, Bengal and in the can which have given great m ments of interest. The Gol G baz, the tomb of Mohammed Shah at Bijapur, is a wonder nument wi its remark dome so d cult of ex tion.

The Mug were gre builders a there is a f ous painting of Akbar person supervising the construction Fatehpur Sikri. Several m monuments came up during time of the Mughal rulers, but most beautiful of them all is Taj Mahal at Agra entirely b of marble with a delicate de tive work by Shahjahan who h an exceptional taste for beau architecture and who conc and executed this structure as everlasting tribute to the mem of his good and loving wife M taz Mahal.

Pleasure grows when it is shared; misery decreas on sharing.

—Vinoba Bhave.



THE WONDER FRUIT

LEMON

Sahib Singh Ahuja

HE versatile lemon finds its use in almost every home in our country as elsewhere. ides the enormous part this t plays in modern cookery, it often used for bleaching purs and removal of stains. Lemjuice is also good for the comtion, coughs, simple fevers, laria and colds.

Lemon has been prolifically mened in the Ayurvedic literature d its medicinal value is high. invigorates the system, especilly the heart and the stomach. also finds its use in cases of lera and plague. The appetisg lemon-pickle is invigorating. e lemon-squash is used as a ink to offset the effects of heat the system and flavouring agent r cornflours, ice-creams and cusrds. Lime-cordial is drunk in ne and whisky.

Originally a native of India, the lemon has been known in tropical climates since the first century A.D. Late in the 11th century the crusaders found the tree growing in Palestine and introduced it into Italy and Sicily. By 1494 the fruit was being cultivated in the Azores and shipped to Great Britain. The fruit is cultivated widely in Spain, California, Rhodesia, Italy, Sicily, India and Pakistan etc.

The lemon tree is not very high and has green scattered leaves. It is very fruitful and will often bear as many as 3,000 fruits a year. Its pure white flowers have a sweet smell. The air passing through the lemon-tree clusters is impregnated with sweet scent, which is always pleasant and refreshing.

There are many varieties of the fruit including the Lisbon lemon which grows like an orange, the lemon with a pink pulp and the lemon which is so low in acid that it has a sweet flavour. Our country too produces sweet lemons, which are very useful for being sucked to reduce the body heat in cases of malaria and other simple fevers.

In western countries the fruit offered for sale has a deep yellow colour as a result of a curing process in which ethylene gas is used. The tree-ripe fruit is actually much paler, and is, in fact, usually picked when green. A good lemon is known by its skin and weight. The skin should be fine in texture and the fruit heavy for its size. The larger variety with thick skins is usually used for making peels.

Lemons are very rich in vitamin C. Next to the Indian Amla, they contain the highest content of this vitamin. They also contain traces of the useful vitamins A and B. A contemporary recently listed about 200 and odd uses of the fruit. The fruit, besides its varied uses, is said to be useful in curing persons suffering from exhaustion as a result of *atomic radiation!*

In bygone days, when it was not possible to have proper provisions while on the sea, the sailors were subject to scurvy, an eruptive disease caused by a deficiency of vitamin C in their diets. Eventually it was found that the sucking of the juice of l either cured or prevented the ease, and for years afterw every British ship was comp to carry enough lemons to pro members of the crew each an ounce of the juice daily.

Lemon juice contains from 7 per cent of citric acid. Thi extracted by its neutra tion with chalk, followed separation and decompositio the calcium citrate with Sulph acid. It is then purified and lected in vacuum pans until re to crystalise. Citric acid is u for the manufacture of lemon and other effervescent drinks a for table jellies.

The white pith immediately neath the outer skin of the le has a bitter and disagreeable vour. In olden times when one died, a tankard of ale con ing a piece of lemon peel wa ways passed round at the fun This strange custom was supp to represent the bitterness death.

The essential oils used for on flavouring are obtained f the outer cells of the rind of lemon. These oils consist lar of terpens, aldehydes and es It is the aldehyde and es which are mostly responsible the flavour and odour of the c oils. Various grades of lemon include what is known a straight lemon oil, a natural on oil and a terpenless l oil. The terpenless oil is ex because of the large quantity rpens removed from the ori- l lemon oil.

rvesting and packing of ns is an interesting process. r the fruit is plucked, it is left llecting boxes on the planta- for some hours to quail or water. It is then transported cking-sheds where it is wash- assed through a borax bath to rid of fungal spores, then given ax emulsion treatment, polish- sized or graded according to size, quality and degree of maturity, the latter depending upon the colour of the fruit. The larger Lisbon variety with a thick skin and used for making peels comes mostly from Sicily. It is left on the tree until quite ripe. Before its export, it is cut and pickled in salt and water. Lemon is a reservoir for the valuable vitamin C and it must be used abundantly in every home to ward off the vitamin shortages which are so common in our country.

SILVER LINING—*Contd.*

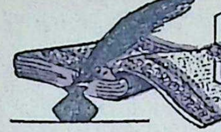
ic energy programme. Canada vast source of the raw mate- s.

e practical possibilities are e and the great hurdles are obvious enough. One is eco- ic. The new plan will cost an ated $2,000,000,000 in the next years. In the long run it is contention of the experts that will be an economy.

he other hurdle is political. Euratom nations will have to inate tariff barriers and pool r resources in a way that uld force them to yield some ereign power to the combined anisation. This they have n considering in various forms r a period of years and in the e of the European Coal and el Community they have al- y done so. There is also the Council of Europe, a fifteen-nation advisory body of legislators, which has been functioning since 1949 with headquarters in Strasbourg. It has a Committee of Foreign Ministers who meet on occasion and a Consultative Assembly.

It will be recalled that the Suez crisis last autumn led to a burst of speed on the road to Europeanisation. However, that was partly a sense of deep grievance against the United States for the role they were playing. There was much talk of European unity as a "third force." Now the accent is on co-operation within the Western World. The new plan for nuclear power is a grandiose design, but it seems practical and it is the sort of thing that brings hope in a world where fear and pessimism are only too strong.

—From: *New York Times.*



SANSKRIT LESSONS

XVI

Causal Derivatives with Suffix 'तुम्'

१. गन्तुम् = to go
२. पातुम् = to drink
३. पठितुम् = to read
४. क्रीडितुम् = to play
५. धावितुम् = to run
६. आगन्तुम् = to come
७. स्थातुम् = to stay
८. कर्तुम् = to do
९. अर्चितुम् = to worship
१०. चलितुम् = to walk
११. कथयितुम् = to tell
१२. पालयितुम् = to protect
१३. द्रष्टुम् = to see
१४. वक्तुम् = to speak
१५. पतितुम् = to fall
१६. लिखितुम् = to write
१७. भक्षयितुम् = to eat
१८. भवितुम् = to become
१९. खेलितुम् = to play
२०. धारयितुम् = to bear
२१. क्षातुयितुम् = to wash
२२. तोतुयितुम् = to weigh

EXERCISE XVIII.

Frame sentences using the following words:

१. धावितुम् २. आगन्तुम् ३. लिखितुम् ४. वक्तुम् ५. कर्तुम्

EXERCISE XIX.

Translate into Sanskrit:

1. There the boys offer worship to the deity. 2. Lazy cannot move fast. 3. Lazy boy does not play in the playgro 4. Will you play in that school? 5. Vasant will certainly there. 6. Those boys are playing there everyday. 7. Where that boy wander? 8. If you walk in the morning, you will healthy. 9. There are flowers in the garden. 10. There are lot in the tank. 11. There are flowers in the tree. 12. Will there anybody? 13. If there are pupils, I shall play along with th 14. Will you take food with me? 15. I won't take my food to-

Horses run fast. 17. Healthy people walk quickly. 18. How that unhealthy boy walk fast? 19. Don't you worship the y in the morning? 20. We worship the deity daily in the tem- 21. Why don't you all worship God? 22. Will you worship to-morrow?

SWERS TO EXERCISES:

VI. 1. He is a farmer. 2. The farmer lives in a small town. 3. Near him are bulls. 4. A lamp burns near the farmer. 5. The boy reads book before the light of a lamp. 6. The boy does physical exercises in the field in the morning. 7. His father wanders in the fields. 8. There is grain in the fields. 9. There is a market in that small town. 10. There are many shops in the market. 11. The shop-keeper does business at the shop. 12. The farmer goes to the shop. 13. He purchases grains from the shop. 14. The shop-keeper sells sugar. 15. The farmers discuss in the evening at the club.

VII. १. सस्यं क्षेत्रेषु उत्पद्यते । २. गौः तृणानि खादति । ३. कृषिकः क्षेत्र कर्षति ४. मेघाः आकाशे सन्ति । ५. वर्षाकाले गृहं गच्छामि ६. बलीवर्दः गोशालायां अस्ति । ७. अहं ग्रामं गमिष्यामि । ८. आलवाले जलं अस्ति । ९. हट्टे व्यापारः भवति ।

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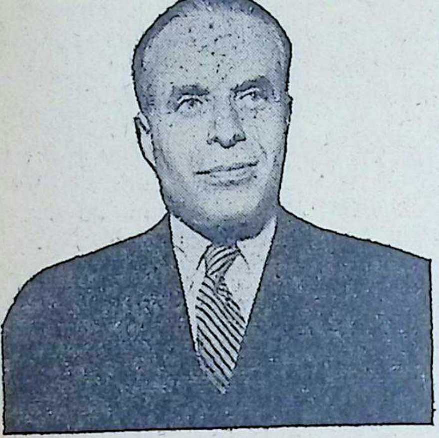
Our Fortnightly Profile—72

Habib Bourguiba



ANOTHER African State which will shed its colonial mantle in the near future is Tunisia, for there are persistent rumours in the French capital to that effect, and the man who will be responsible for that happy changeover is 54 year-old Habib Bourguiba, Prime Minister of Tunisia.

Small, blue-eyed, intelligent-looking and handsome, Mr. Bourguiba appears prematurely aged by reason of continuous and long terms of imprisonment at the hands of the French and recurring illness. Born in a middle-class family on August 3, 1903, Bourguiba had his education at Tunisia as well as
Paris, for the most part as a
scholar. He graduated with
losophy, studied law in Paris
became a Barrister, returning
his native country in 1927 w
French wife who was a fellow
dent in law, and a baby-boy w
citizenship was hotly contest

Even during his college day
became interested in the nat
struggle and had signed up
the then Destour Party which
a fanatical programme. But
his return as a lawyer, he t
himself headlong in the coun
battle for freedom. He fough
French against their coloni
which he claimed was de
Dodo and the extremism of
national party. With the resu
founded his own Neo-Destour P
and worked with a demo
and planned programme. It s
ed and his struggle was long
drawn-out. Thus his entire c
alternated between imprison
release, exile, return and re
sonment. But his tactics were
tremely clever and he captur
imagination of the people so
pletely that by 1954, the Fr
Government at home realised
the movement meant and by
the French Government h
by Mendes-France granted
sia internal autonomy. The

in which Bourguiba brought consummation is an Odyssey itself, for he mustered world ion by travelling widely and ting statesmen of international rtance. He was in India in connection in 1951.

en therefore Bourguiba re- d to his country after the co-Tunisian agreement, he re- d a Garibaldian welcome from people. In the general elec- s of 1956, his party swept the s and he automatically became ier. A Constituent Assembly been at work since then framing the country's Constitution but rogress made beyond adopting Preamble to Article I declaring sia to be a Moslem State.

is stated that although the of the Constitution is ready not likely to come up before Assembly till a decision is ed on the nature of the future e. Rumour has it that the nt titular head, the Bey of Tu- has little desire to continue would fain abdicate since he kes many measures introduced Bourguiba. They are: cutting privy purse, taking over royal property, removal of civil immunity for royal relations, outlaw of polygamy, etc.

It goes without saying that when Tunisia declares itself as Republic, Bourguiba will become its first President. Either way, his path is not less forbidding, for his country needs all the modern financial *legerdemain* for its economic rehabilitation, and one hopes, under his wise direction, the country will march towards prosperity.

In appearance Bourguiba looks a cultivated Parisian, and there is little in him to point to his African origin. Sauve in manners, his qualities of heart are those of a passionate idealist. An intellectual in the main analysis, his political acumen is astonishing. He is a talented orator and has a profound sense of the drama for swaying masses. He is never idle, but ebullient and vivacious. He is a vigorous anti-Communist by training and would fain keep the silken bonds of friendship with France. Who would not wish such a leader *bon voyage* in his national enterprise?

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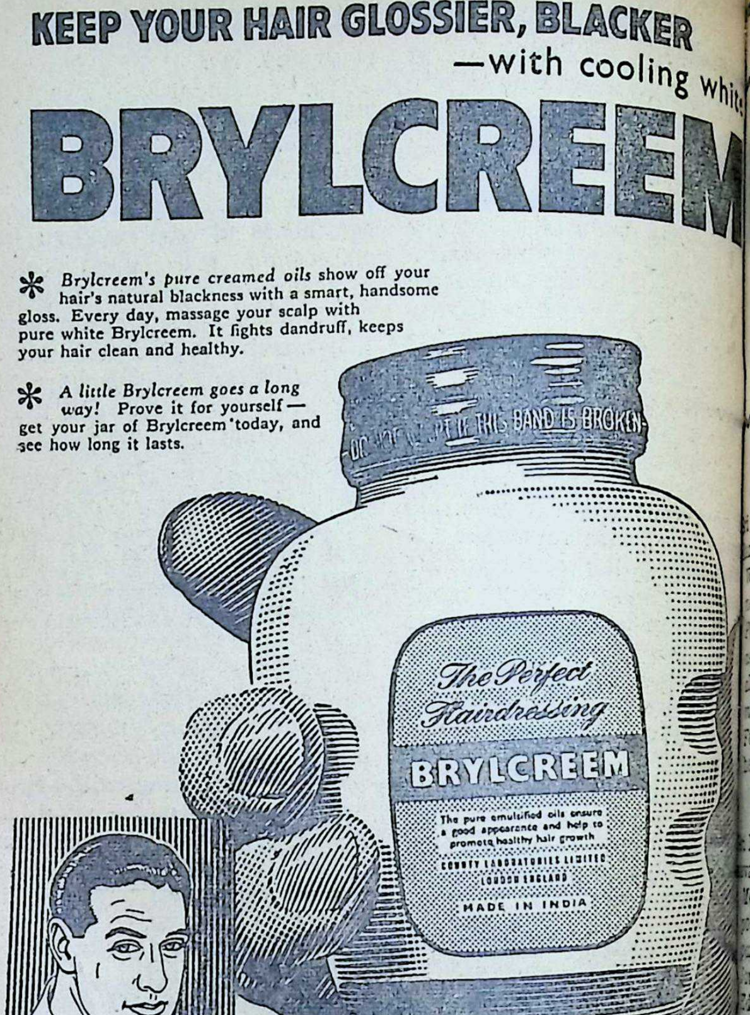

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QUESTION BOX

ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has kindly agreed to answer in these columns questions from readers of Bhavan's Journal on topics falling within the scope of the Journal.

23

B. Bhima Rao, B.A., B.L.,
y-2.

hy is *Aswathama, who is torious for the killing of Upa-ndavas when they were eep, made a Chiranjivi, ng with Bali, Vyas, Hanu-n and Vibhishana?*

r, Aswathama was the most roic soul of them all.

244

N. Suryanarayanappa, Chika-ar.

ny think that a lot of im-rtance is being given to Kula-i's Letters in the Bhavan's *urnal, because you are the itor. What do you say?*

ou are mistaken. I am not e Editor of the *Bhavan's urnal;* he can, if he wants mit the Letters from the *havan's Journal.* But, I also ppen to be the Bhavan's ulapati or President and I write the Letters primarily for the members, workers and students of the Bhavan, whose mouthpiece the Journal is. If you don't like to read the Letters, read the other articles.

245

Sri D. Thirumala Rao, Bangalore.

Q: *Why Nehruji says that India is from Himalayas to Kanyakumari in his article while he is condemning the Akhand Bharat slogan?*

A: Why quarrel with the Prime Minister? I was the most vocal protagonist of the 'Akhand Hindustan Movement.' But in 1947 the circumstances took such a shape that it was imperative that we should come to partition of the country. You must have seen that we have been immensely benefited by reason of partition, for we have been free to evolve on our lines, unhampered by separatist movements.

246

Sri B. Rajiah, Warangal.

Q: *Are you hopeful of universal peace?*

A: Universal peace will come. At present the animal instincts in man are manifesting themselves in worldwide movements. But this is the churning of the ocean of life. This universal churning brings out wickedness, which is the explosion of animal instincts. It also brings out beauty, which is the expression of fundamental spiritual values. As the churning proceeds, the life throws up poison, but in the end it brings forth nectar, too. This is symbolised in our Puranic story of *Samudra-manthana.*

247

Sri V. Rama Rao, Bilaspur.

Q: *In our country there are many Bible correspondence schools to impart knowledge in Christian Doctrine and Religion (e.g. Voice of Prophecy (Seventh Day Adventists) Poona; World of Truth, Bombay; London Bible Institution, Mussoorie; Light of Life, Chalisgaon, etc., etc.). Are there any such institutions which give free postal courses in* Gita?

A: I do not know of any postal courses in *Gita.* there are many books magazines, booklets, e the subject which are ava free of cost. The Gita at Gorakhpur, so far know, is the best insti of the kind to mention.

248,

Sri Gunjahalli Raghave Kalnala.

Q· *It is believed that Bu who is considered one of havishnu's Dasavataras, not at all concerned with tama Buddha, and is identified with the Which should be trusted?*

A: In view of his great nality and influences o ages, Gautama was accep an *avatara* in Hinduism. Puranas, at places, app refer to another Buddha *avatara,* but it may p be the result of some sion.

249

Sri S. G. Pai, Mangalore.

Q: *What is the difference b Nirvikalpa Samadhi and vana?*

A: Nirvana, according to dha's teachings, is a n state of desirelessness. dhi is a positively c effort of concentrati which the mind attains tity with the object.

kalpa Samadhi would also be a positive state woven out of Reality, Consciousness and Bliss.

250

Sri Bora Jagannadha Rao, Narasannapeta.

Q: *What are the differences between Bhagavad* Gita, Qoran *and Bible? Which is great among them?*

A: Scriptures are works which stimulate and stabilise the Fundamental Aspirations in man and draw out and develop his Divine Essence. All scriptures, properly understood, are equally great.

251

Sri Sudhir Ballurker, Hyderabad.

Q: *Our young generation of today is away from religion. If so, how can we bring it nearer to them?*

A: By insisting upon the knowledge and practice of moral and spiritual values in our educational system and acquiring humility by an approach to God.

252

Sri Pandurang V. Desai, B.A., Kinhal, Hyderabad.

Q: *"A man without religion is a heart without soul." Do you agree with this maxim?*

A: A man without religion of even some sort has neither a heart nor a soul. He is an insect.

253

Sri Mansukh G. Bhagat, Ghatkopar, Bombay.

Q: *What are the literary sources in which asceticism can be traced?*

A: The *Gita,* though emphasising Vairagya in its original sense of mastery over the mind, does not support an ascetic life. Sri Krishna repeatedly says that the food and pleasures should be balanced; the body should not be put to torture; and that *Prasanna-chetas,* joyful attitude towards life, is essential to reach Him.

254

Sri S. M. Ashok, Shivpura.

Q: *The Government celebrates Vanamahotsava every year with great pomp and show, but unfortunately I found almost all the plants dead afterwards for want of proper service and attendance. Why so?*

A: Evidently you are misinformed. After Vanamahotsava was started in 1950, about fifteen crores of trees have been planted of which 50 to 60 per cent. have survived.

255

Kumari P. R. Sulochana, Pavagada.

Q: *When are you going to open your Bhavan's Centre at Bangalore?*

A: When I find the Bangaloreans want it.

256

Sri A. S. Krishnan, Nidubrolu.

Q: *Is it not good to have an essay on current sciences either medical or physical or chemical in every issue?*

A: I wish we had more space.

257

Sri G. T. S. Kumar, Mysore.

Q: *What is the significance of prayer?*

A: Prayer purges the mind and the heart of the instinctive urges of attachment, wrath and fear and strengthens the fundamental aspirations and brings us in the presence of God.

258

Sri K. G. Venkatesha Murthy, Kanakapura.

Q: *Has God bound and tied Himself to prayer?*

A: No; but if you pray, He will tie Himself to you, and lead you on.

259

Sri U. P. Puranik, Udipi.

Q: *Who am I in this world?*

A: A Divine essence which has to transform life.

260

Sri D. Babu Rao, Hyderabad-Dn.

Q: *Would you accept Gandhiji as an avatara?*

A: No.

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THE THREE APSARAS

King Bhoja discovered the divine throne from which King Vikramaditya ruled. He installed it in his court-room and tried to ascend it. As he stepped, the statuette holding each step stopped him and told the exploits of Vikrama. The present story is told by the statuette holding the twelfth step.

ON the twelfth day King Bhoja woke up as usual before the sun rose, and after pleting his daily routine, went ugh the royal formalities like s, etc. Breakfast over, he rted for the throne-room follow- by his minister Nitivakya.

milingly he ascended the steps r worship. He could do so eleven steps. When he set t on the twelfth step, the statte holding it addressed him: oja, you have so far been lisng to the exploits of our great g Vikramaditya during his sixthly exiles. Listen to the one ich he did when he was ruling." d it related this story.

here was a city by name Vishpuri whose ruler was Dharma- . He had three sons and one ghter. They were happily rried and had many children. s the king had a very happy e. As time passed on, he had answer his Creator and so he the world. So did his wife. d were the laments raised by the royal children, ministers and subjects. But in course of time the sorrow having healed, the three sons assumed royal responsibilities.

As was the wont, the princes set about in all directions to see for themselves how other States functioned or how they could cultivate the friendship of kings. East, South and West did not bring much of a result worth recording, but when they went North, something extraordinary took place. After a few miles they came to a place which at first sight appeared to be only a grove. But as they went inside it, they found three sets of resorts—summer resorts with bowers, ponds, rest-houses, etc. This increased their curiosity and they began to search the entire colony, but they could find no human soul anywhere. Anyway it was certain that it was being inhabited currently by some. So, determined to find out who lived there, the three of them hid themselves in a corner and waited.

As the day wore out, the night started setting in and a sweet angelic aroma pervaded the atmosphere of the place. In a short while the three of them saw standing before them three damsels who looked a marvel of creation and who were in fact *apsaras*, women from the Devaloka who attended to the comforts of the gods at daytime and departed to this place for rest during nights. That day even as they were descending they had spotted the three princes hiding behind a shrub. As they found them to be extraordinarily beautiful, they instantaneously fell in love with them and agreed among themselves that the oldest of them should get hold of the eldest prince, the youngest *apsara* clinging to the youngest one and the middle two to go together.

It was small work for the *apsaras* to decoy the three princes who entered into their arms like a fly into the web. They took to each other so well that the princes entirely forgot their mission—but not the *apsaras*. After enjoying their company at nights, the *apsaras* cursed the princes to become stones during daytime to be revived only at night on their return. For reasons already told, the princes never realized that they were thus made to forget their past.

Months passed in this manner with little change. One night however, the middle prince went out to answer his nature's call. As he was passing a corridor lined by decorated pillars, he heard a cry of distress. Try as he might he was unable to locate the person. Determined to find him out he walked back in the direction of the sound, but as he crossed a statue carved on a certain pillar it cried once again "Alas! Alas!"

The prince stopped and asked the statue: "What ails you?"

The statue replied: "There is nothing the matter with me, for I am made of stone. But when I think of the fate of you three brothers, my heart breaks!"

"Why do you say so?" asked the prince.

"Don't you realize that you are the bond-slaves of the *apsaras* for months now? You do not know that at nights they enjoy your company and fly to heaven after making you become stones. Where is your kingdom and what are you doing here? Did the thought ever occur to you?"

"What you say is correct, O statue, but can you tell me how we can escape from these devils? For, we fear, even if we run away they can easily catch hold of us. And in daytime we are statues," bewailed the prince.

"Yes," replied the statue. "I shall certainly help you."

Saying this, the statue called the prince and whispered in secret.

[*To be continued*]

OUR BOOK SHELF

PSYCHOLOGY, A Psycho-
al Analysis of the Jaina
trine of Karma. By Mohan
Mehta. Published by the
Secretary, Sohanlal Jain-
ma Pracharak Samiti, Am-
r. Pp. 220+xvi. Price
8/-.

e is a notable contribution to
thought written by a scholar
is not only well versed in
gy but in Western thought
methods of appraisal. The
seeks to give a scientific ana-
f the Jaina doctrine of Kar-
Divided into eight chapters,
cusses the significance of the
m, its relation to other sys-
of thought, sensory and
ensory phenomena, emotion,
l of feeling, etc. The treat-
is throughout on high aca-
plane, and the authorities
are impressive. Actually
a thesis submitted to the Ba-
Hindu University. We have
ubt that scholars will find
work pioneering and invalu-
to Indian thought as a whole.

*LAND PROBLEM OF REOR-
NIZED BOMBAY STATE.*
G. D. Patel. Published by
rs. N. M. Tripathi Private
, Princess Street, Bombay-2.
466+xviii. Price Rs. 12.50.

Possibly there is nothing that agitates the minds of the legislators today more than the problem of the land, for, we have a plethora of arguments, suggestions and laws made and in the making in the several States of India which seek to do justice to the landholder, the tenant and the Governments in a three-cornered tussle. That it requires an imaginative approach for its satisfactory solution on the part of the legislators principally needs no telling. To that end the present book is admirably suited although it pertains to a single State. The material contained in the book is both authentic and uptodate and marshalled in an organic, scientific manner. It will amply pay perusal by all concerned.

MAHANARAYANOPANISHAD (with accented text). By Swami Vimalananda. Published by Sri Ramakrishna Math, Mylapore. Madras-4. Pp. 402+xxiv. Price Rs. 5/-.

This Upanishad which is considered as part of the *Krishnayajurveda* has an important place in our religious literature, and for aught we know, has not been translated fully into English. In bringing out this translation therefore, the author and the publishers have placed us under a deep debt of gratitude. Among the innovations are the accent marks in the text and easy Sanskrit paraphrasing which are bound to enhance the value of the book. A high production value is maintained. Undoubtedly, a good acquisition to all libraries.

GEETA. Text, with English Translation, Introduction and Appendices. By N. V. Gunaji. Published by Phoenix Publications, Karnatak House, Chira Bazar, Bombay-2. Pp. 368. Price Rs. 3/-.

Here is one more addition to translations of that immortal epic song, the *Gita*. The translator has consulted all important ancient and modern authorities on the subject in the preparation of this volume. The text is printed in a neat type, the translation reads smooth and well. In the introduction, Sri Gunaji has given expression to some characteristic thoughts which have the impress of deep thought and realization. A neat and dainty book which is well worth a place on a distinguished library.

THE LIFCO GUIDE TO DOCUMENTS-DRAFTING & REGISTRATION. Published by the Little Flower Co., Madras-17. Pp. 204. Price Rs. 3/-.

The publishers have again monstrated their enterprise publishing the above book wh for the modern business-man little short of a boon. To stude of law, it is a necessity. One w ed it were of an all-India cha ter when its sales would be g in size.

BOOKS RECEIVED

SEESHA MARGAM (In Tam By A. Rangaswami Iyer. P Re. 1/-.

BHAKTI YOGA or The Way Devotion (In Tamil). By Saheb P. K. Shanmukhanat Price Re. 1/-.

The above two books are a able from Sri N. Ramabhadra D shitar, 25, Javulikara St Tiruvarur (Tanjore District).

THE LIFCO NAYA PAI WAGES & SALARIES REA RECKONER, with several u ful appendices, includi Weights and Measures Act 1 and Post Office (Amendme Act, 1956. Pp. 160. Price Rs.

THE LIFCO NAYA PAI DAILY & HOURLY WAG TABLES. Price Rs. 2/-.

The above books are p lished by the Little Flower T. Nagar, Madras-17.

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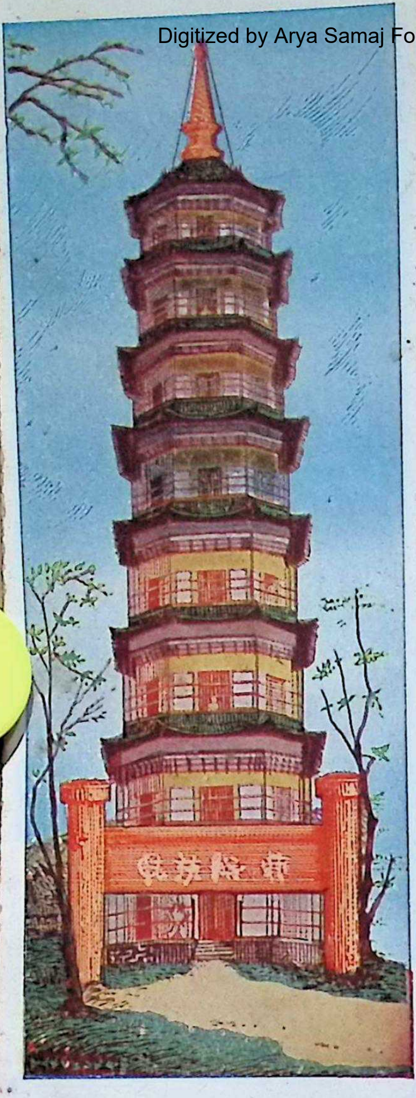

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HAVAN'S JOURNAL

FORTNIGHTLY No. 23

BHARATIYA VIDYA BHAVAN, BOMBAY 7

I like iced tea

because it's so delightfully different from any other cold drink I've tasted. Besides, I can easily have it at home, by making it this way:

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2. Immediately water steams, remove kettle from fire and rinse out teapot with hot water.
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4. Now, pour infused liquid tea through strainer into a large glass tumbler filled with crushed ice. Add sugar and sliced lemon to taste, but no milk.
5. Cool for a few minutes, stir and sip to enjoy.

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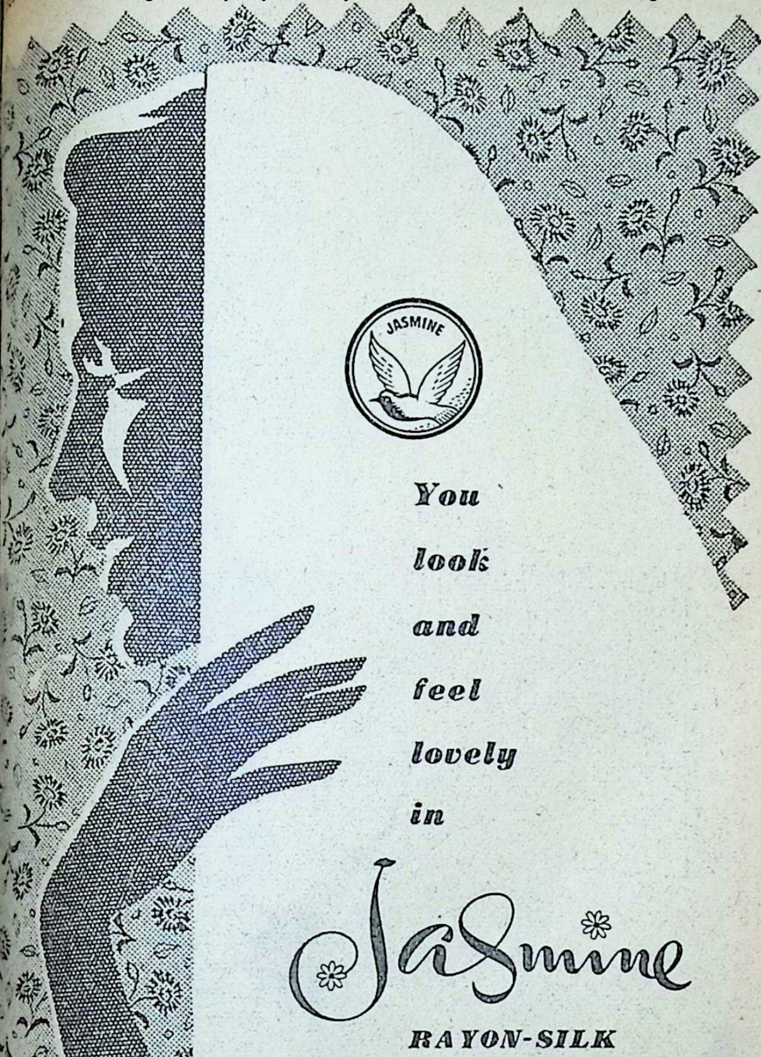
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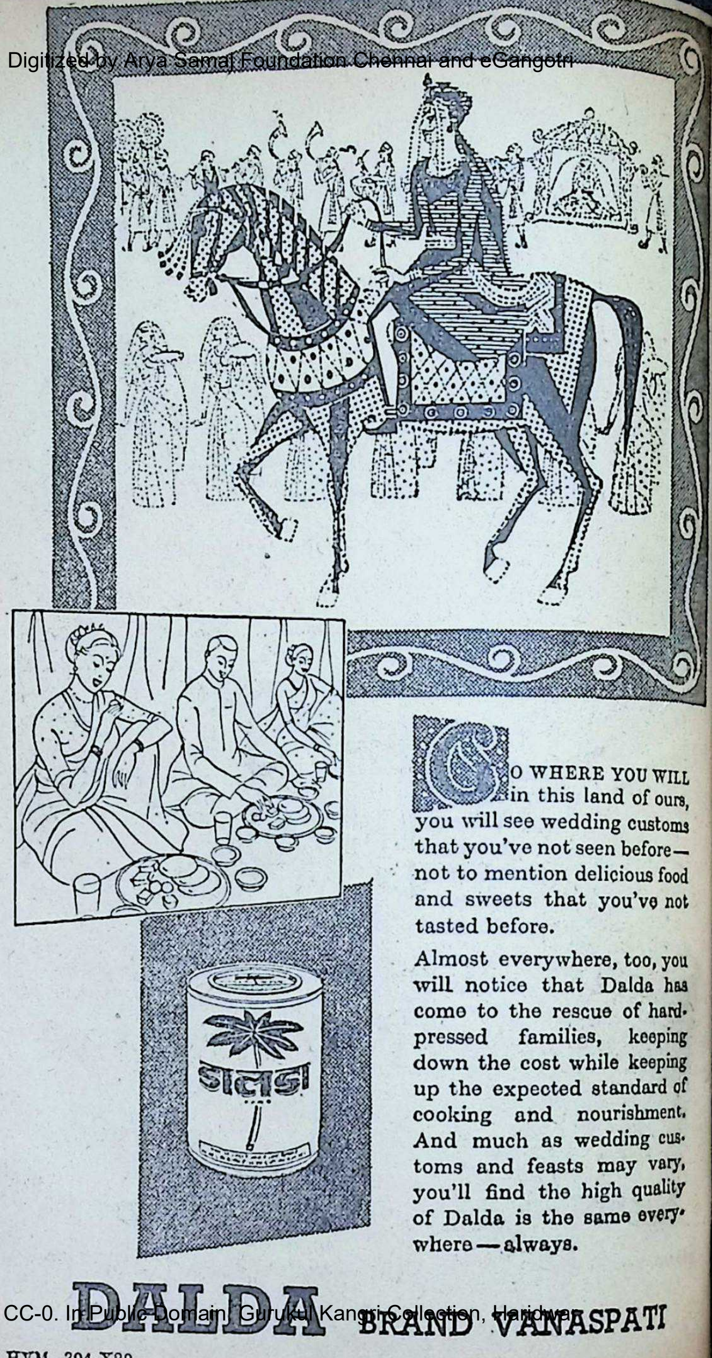

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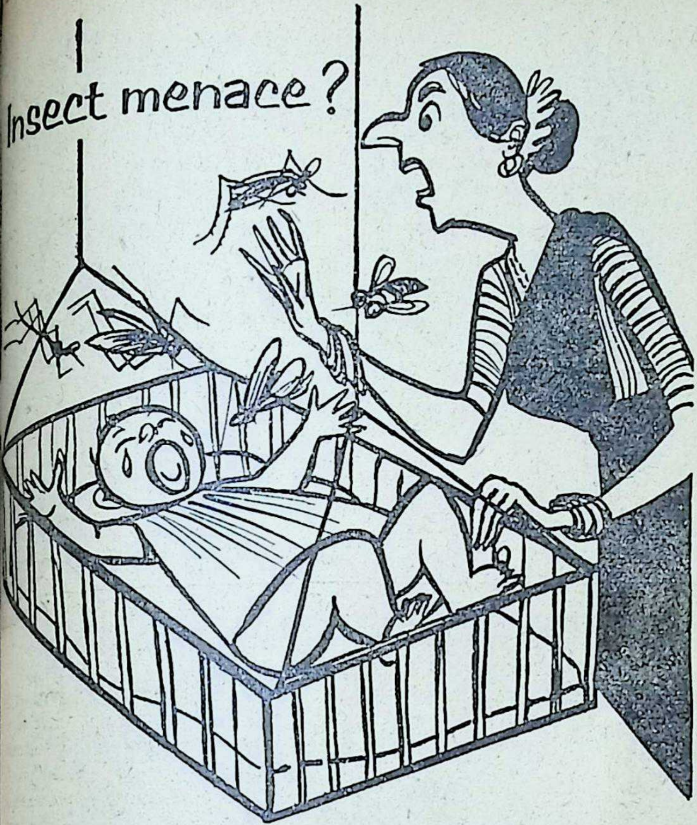
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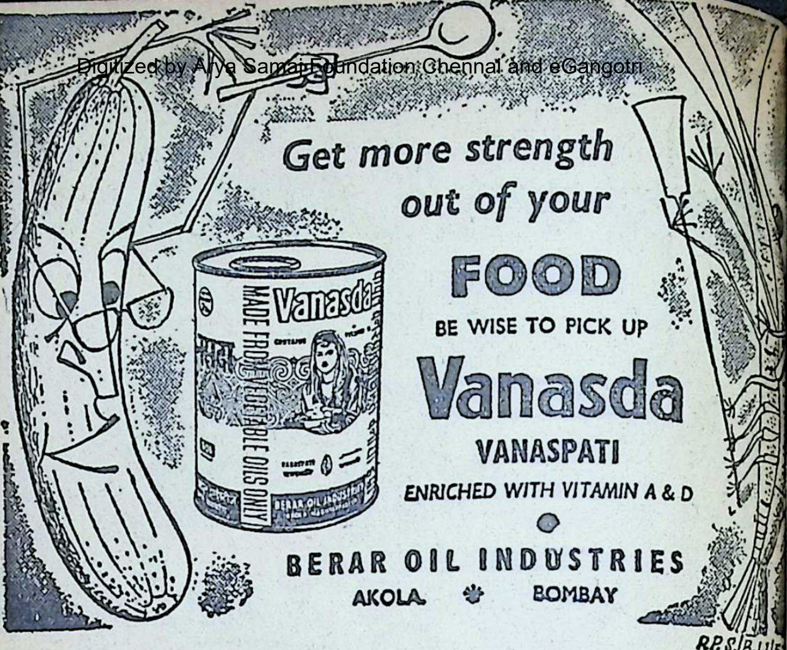
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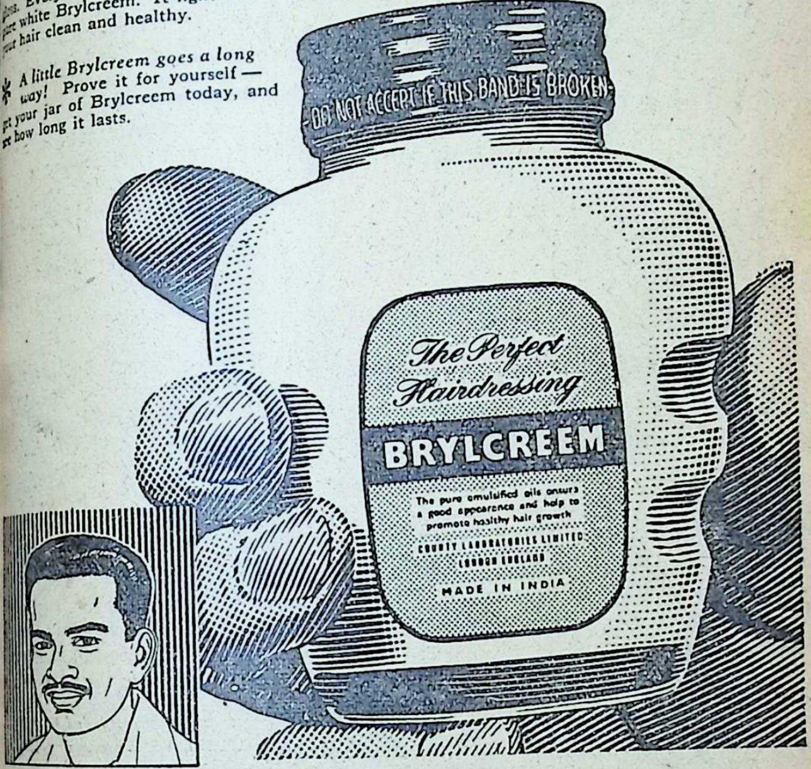
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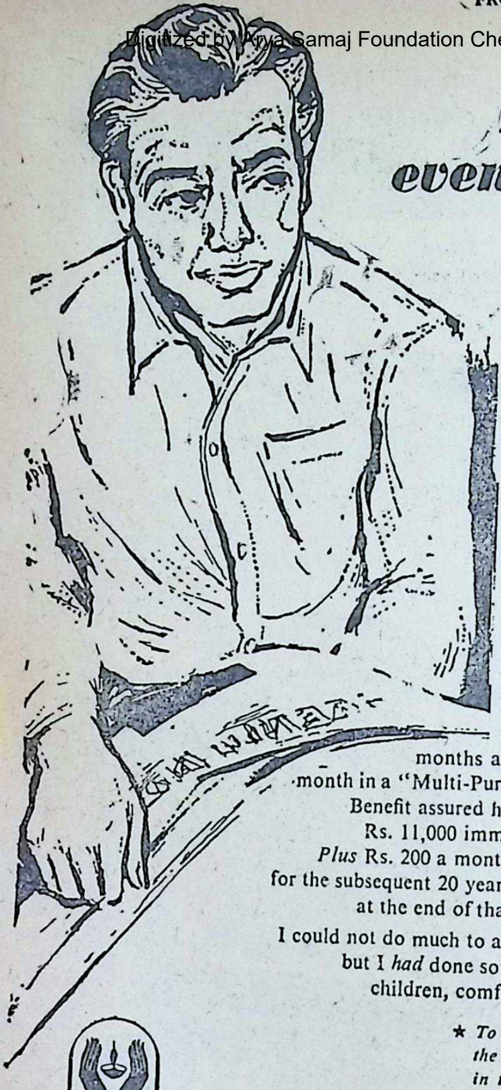

FROM AN INSURANCE AGENT'S DIARY

It was in the evening paper...

A small news item reported: *"Mr. Anand Khosla, a municipal architect, was killed here today in a motor accident while cycling along Ambala Road. He is stated to have been knocked down by a bus."*

Reading the news that evening, the words swam before my eyes. I *knew* Mr. Khosla. In fact, just two months ago I had sold him a Life Insurance Policy.

To Mrs. Khosla that day had come news which must have brought her existence almost to a standstill. To her there could be little consolation in that dark hour. But her future was in good hands—thanks to her husband's thoughtful action two months ago. His decision to invest Rs. 50 a month in a "Multi-Purpose Policy" with Double Accident Benefit assured her, if one may talk about it, around Rs. 11,000 immediately as settlement of the claim. *Plus* Rs. 200 a month for 2 years, *plus* Rs. 100 a month for the subsequent 20 years, *plus* Rs. 9000 and a year's bonus at the end of that time—a total of over Rs. 48,800!

I could not do much to alleviate the bereaved lady's sorrow, but I *had* done something to ensure her, and her two children, comfort and security in the years ahead.

★ *To protect the sentiments of the persons involved, the names in this episode are fictitious, But the story is a true one.*

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BHAVAN'S JOURNAL

JUNE 16, 1957

★

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FRONT COVER ILLUSTRATION :

Gautama Buddha seated on the Lotus at the Jubilee Park in the heart of Baroda.

Photographed by Sri P. Swaminath.

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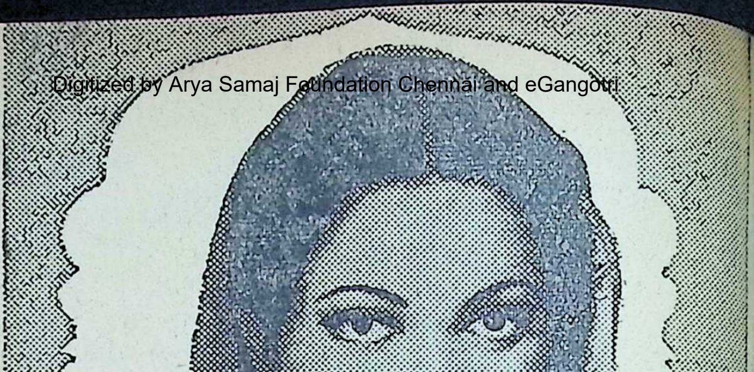

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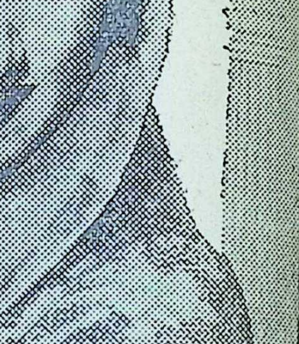

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BHAVAN'S JOURNAL

आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side

—Rigveda, **I-89-1**

MYSTICAL LANGUAGE

चत्वारि वाक् परिमिता पदानि
तानि विदुर् ब्राह्मणा ये मनीषिणः।
गुहा त्रीणि निहिता नेङ्गयन्ति
तुरीयं वाचो मनुष्या वदन्ति ॥

Speech of four types has been measured;
The sages who are wise know them.
Three that are hidden in the cave
(i.e. are mystic) are ineffable.
Men speak the fourth (type of) speech.

—Rigveda, I. 164. 45.

Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 129

★ ON LEAVING UTTAR PRADESH
★ HISTORICAL VALUES

Bharatiya Vidya Bhavan,
Bombay.
JUNE 16, 1957.

MY YOUNG FRIEND,

I TOOK office as the Governor of Uttar Pradesh on 2nd June, 1952; and relinquished this office on 10th June, 1957.

Over the last few weeks I had been feeling like a man standing on a railway platform, waiting for the train which somehow does not come. I wanted to shuffle off the gubernatorial coil, go to Bombay and just be myself.

When I first arrived in Uttar Pradesh, I did not think I would complete my full term of office. In some States, Chief Ministers had reduced their Governor to less than a decoration. I thought that, unable to adjust myself to such a role, I would soon have to get away.

● ● ●

But from the start I was happy to find that Pantji, the Chief Minister, had no such desire; nor had his successor, Dr. Sampurnanand. Both left me free to exercise, in the letter and in the spirit, the powers and functions with which

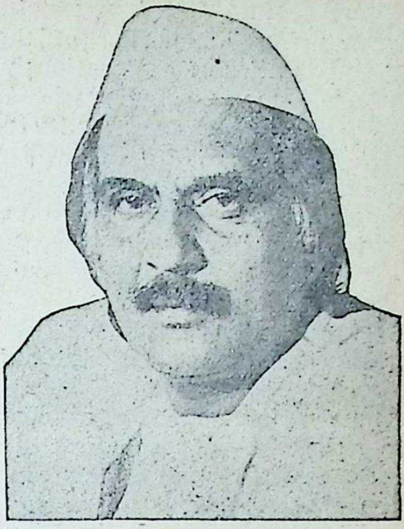
Pandit Govind Ballabh Pant

nstitution invests the Gov- . I could not be content nything less. Complete cor- and confidence subsisted n the Ministers and myself. in touch with important of the State; on rare occa- I even offered advice, which, nd, was never unwelcome. part I tried to be as help- I could; on their part, the ers were keen to see that ead of the State should fully the role the Constitution in- he should.

ing these years of office I met universal kindness. I shall forget the cordiality with the people of U.P. accepted one of them. They are onate and there is very little alistic exclusiveness about

st people in Uttar Pradesh Tulsidas and Surdas; quota- from their works are in the of the scholar and villager Men who believe them- gifted with literary powers und everywhere; my novels ndi translation provided me a passport to their friendship; the writer of every third let- which I received, claimed to ss me not as Governor but n author.

e people of Uttar Pradesh enerally religious and love ous festivals. Apart from religious merit, and as a mat- enriching one's life, we cele- d Rama Navami, Janmash- Holi, Diwali and Christmas; we even added the Birthday of the Prophet of Islam to these festivals. My love of ancient shrines and holy places, together with a regard for our past history, naturally brought about a kinship between the people of Uttar Pradesh and myself. Hindi is an article of faith in U.P. and I was a protagonist of Hindi. We also shared a love of Sanskrit.



Dr. Sampurnanand

I met freely people from all strata of society and found myself on friendly terms with them all. Raj Bhavan was opened to the public three or four times a year when we met with many people resulting in my never feeling that I was a stranger; I always felt as one of them.

• • •

From the first I took my statutory duties as Chancellor of the four Universities of U.P. seriously. This made me unpopular with a section of the teachers and students. Their idea of a Chancellor was a *deus ex machina* whose only function was to descend upon the Convocation pandal every year to confer degrees. I could not subscribe to that view.

The Governor-Chancellor is not "the Governor acting with the aid and advice of the Minister" in respect of the Universities. By virtue of the University Acts, he is their head; the Minister is only his consultant whose advice he is not bound to follow; in fact, the Vice-Chancellor is his adviser.

A Governor-Chancellor is the best safeguard of the academic autonomy of a University. But for him, a Vice-Chancellor would have to deal directly with the Minister, or perhaps the Secretary or a deputy secretary: a situation scarcely conducive to maintaining the dignity of such an institution.

In the last five years Vice-Chancellors of U.P. Universities have felt stronger for the support that I gave them. My close contact with them protected the autonomy of the University on the one hand; on the other, it led to an eclipse of what are called the teacher and student politicians.

The Chancellor's Camp and the Best Students' Medals which I initiated had the merit of giving to the brilliant students of each University an honoured place. At any rate, they brought me t benefit of close intimacy with few dozen bright young men. T Vice-Chancellors' conferen which I convened, provided forum for discussing many urge problems common to the Univ sities. It led to the publication *Uttara Bharati*, an inter-Univers magazine, which publishes t summaries of research carried o in all U.P. Universities, bringing sense of academic unity.

The Allahabad University whic had once become notorious for th indiscipline of its students has no recaptured its old reputation. Wi the establishment of the Institut of Hindi and Social Sciences, th Agra University has emerged as teaching University. The Unive sity of Roorkee has been tran formed into an internationa centre. I may flatter myself but left the University world a litt better than I found it.

o o o

During these past five years I have toured thirty-six districts of U.P.; in spite of my best intentions the further sixteen remain un visited. I have met villagers from polyandrous Jaunsar Bavar to the malaria-ridden Gorakhpur and Ballia; watched *shramdan* growing into an article of faith in scores of villages; seen development pro jects changing the face of some parts of the countryside; noted the awakening of our farmers, whether they be the energetic Jats of the or the feeble and helpless of the East.

nd everywhere a vast hunr education—a hunger which vernment is not yet able to . Everywhere people wanting village school, a junior or seigh school or an intermediate . I was also filled with adon for the low-grade officer ng hard, trying to perform ndless duties which increase mber with every new issue e Government Gazette.

° ° °

as full of these thoughts when t the beautiful Government e at Naini Tal, for the sweltg heat of Lucknow to inaugu the 1857 Centenary Celebras on May 10th, exactly 100 s after the Eighty-five troopf Meerut had slayed their rs and their wives and march Delhi. As part of these Celeons, I inspected a police e, delivered an inaugural ss and presided over a meetwhere I regretted the absence e more well-to-do citizens of now and a not over-large ering who listened unenthuso our impassioned speeches. placed wreaths at the base of morial tower, still incomplete, float on the waters of the Go small wooden boards carrylights and watched fire-works company with an admiring d.

instituting the 1857 Centenary rations, we have created a new festival, refreshed our memory of the event and stirred up patriotic fervour. Hundreds of thousands of words have been poured out in speeches and newspaper articles. Historians have also raised a controversy about certain doubtful participants in the Great Revolt.

I hope the Celebrations proved an eye-opener to those, who, by undermining internal order and external security, daily put our freedom in jeopardy.

The Celebrations also provided an occasion to talk about the wickedness of the British. To what end? To inject xenophobia into our sturdy nationalism which has eschewed hatred so far?

The Governments did their jobs well. The politicians sprang to action with regimented zeal, but the people, I fear, remained unmoved. To them it was no more than an official ritual. And perhaps under official patronage, we indulged in some historical inexactitudes.

° ° °

I had the same feeling when the Buddha Parinirvana Celebrations took place on an all-India scale last year.

I yield to none in my reverential admiration for Buddha. His flaming personality needs to be a living presence with us all. His mission of universal compassion has a relevance in these days when human life has lost its sanctity.

During these Celebrations, the

Government for the first time made some effort towards restoring the moral and spiritual values of our lives; this is no small gain. Some historical sites were beautified. Educated people tried to recapture the memory of how one of the greatest sons of India lived, moved and had his being. Some places of pilgrimage were renovated for foreign Buddhist visitors.

But a debit side arises from these Celebrations, too. The recent Buddhist literature published in newspapers and magazines is fulsome; everything great and good in this land, we learn, sprang from Buddha's mind as did full-panoplied Minerva from that of Jupiter. Even the Government-sponsored film on the subject expresses this outlook.

After reading this mass of literature one is left with the impression that the 2,000 years before Buddha are now screened off: are we expected to ignore the years in which the Vedic singers and the Upanishadic thinkers, Vyasa and Sri Krishna, Badarayana, Yajnavalkya and Kapila, Manu and the authors of the *Grihya-Sutras* reared the fabric on which Buddha founded his life and himself? That Buddha himself was a child of the age which also produced Mahavira—as great an apostle of compassion—is generally ignored.

In writing thus I hope to draw attention to the danger of making history fit into our passing needs or emotions. Once we depart from the discipline of facts, historical vision becomes warped. We th read of the past not as it was, b only as a justification of our p sent actions. Semantic juggle does the rest. History ends by b coming propaganda.

If this chain reaction to fal historical values is set in motio there is no knowing where it w stop. The Mahayana Buddhis with its gross Tantric practic flourished in India in the po Guptan period, and may perhap be hailed as a pure and nobl religion. The masters who labou ed for centuries to invest Budd with the inspiring glory of a *avatar* of God and absorbed h teachings in Hinduism will pe haps be called reactionaries. On day we may discover that Shan kara who has dominated our lif and thought for 1300 years was n better than an anti-Christ. We a ready see before our eyes the un fortunate spectacle of new co verts to Buddhism betraying Bu dha's teachings by forcibly tryin to replace images of Sri Rama in old temples and paving the wa for a new religious fanaticism.

More than a crore of rupees was spent on restoring Sarnath. It is now a fine spot; there are deer in the 'Deer Park'; there is a real lake where there was a ditch. New shrines built for the benefit of foreign pilgrims stand out against the brilliant sunshine. But during the Celebrations not more than a few thousand foreign visitors came ire the spot, while the Tem- f Saranganath next-door, gave the name to Sarnath, which every year hundreds usands of devout Indians are ted, still stands neglected. people felt unhappy at un- restorations of this kind.

s never more grieved when I saw the miserable plight Kushinagar Stupa where Buddha laid down his life, therefore very happy that t some Buddhistic shrines een renovated by the State. nly sorry that more has not en done for other shrines are of no less historical im- ce and have greater significe in terms of the living faith Indian.

ndji's temple of Brindavan, te to Man Singh's devotion kbar's religious catholicity, ugly surroundings. Kashi nath, which the Indian has upon for centuries as a the holiest of the holy, to-day a dwarfed and dirty in an overcrowded locality, can be approached only h dirty lanes.

r Pradesh is a land of faith. e seen evidence of it on my way to Badrinath; on the banks of the Ganga at Haridwar, Gadhmukteswar and Varanasi; at Ekachakra Tirtha at Naimisharanya; at Prayag on the occasion of the Kumbh. This innate faith has to be purified, uplifted and ennobled, not spurned or discarded; if it is so spurned or disregarded, the collective mind will not be morally enthused, whatever we might do. Those who do not take into account the factors which move and inspire the masses can scarcely hope to shape future events.

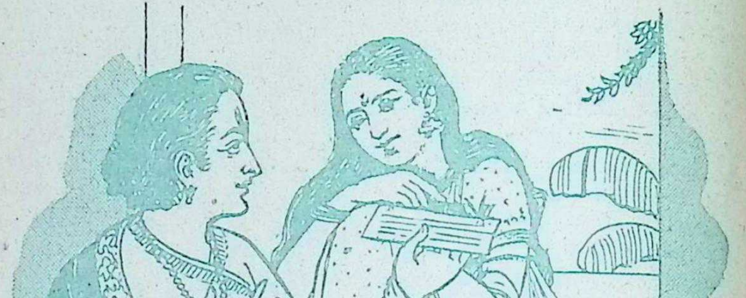
● ● ●

On the 12th of May I was at the University of Roorkee. I am very proud of this University. In five years' time it will be the best Engineering centre in Asia. When the Vice-Chancellor and others bade me farewell, I felt happy to think that at a critical time in its history I was able to help towards placing it on the path of rapid development.

Yours sincerely,

Whoever does anything with enthusiasm rarely fails to achieve his object.

—Valmiki.



JAIDEO Sketch: *Ravishankar Rawal.*

TARRY NOT

• Sri Jaideo •

Krishna! If Thou cometh not, these dark eyelids will droop like a lotus leaf in the rainy storm.
Ah! I have prepared the couch of jasmine flowers for Thee—silvery white—made soft and fragrant, aye, fresh with my tears.
Ah! With my lotus eyes I have searched and examined softness of the pillows—lest they prick Thy cosy body!
Krishna! I sigh, I bury my head in the pillows, but whom shall I see if my eyes cannot greet Thee?
Krishna! Great is my loss if with a kiss you do not reward me;
Sighing and suffering I pass my nights—joyless and dreary.
Krishna! Hast Thou forsaken me, forgotten, and not forgiven me—then why tarry long?

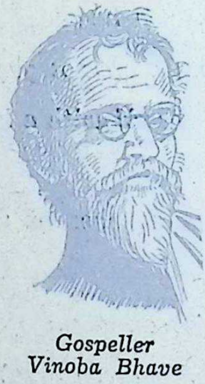
[*Translated from the original by Sri Bankey Behari*]

Philosophy of SARVODAYA

R. Subramanian

DURING his lifetime, Mahatma Gandhi was influenced by a great book. It was Ruskin's *Unto This Last;* the transformation was quick and striking. He found that his deepest convictions had a language in it. Gandhiji studied it and took it down in his mind. The book was later on translated into Gujarati and from Gandhiji's pen, the crystallised form of those thoughts was given to India and the world in the name of *Sarvodaya,* meaning thereby, *welfare of all.*

Unto This Last taught him three principles. The first principle (and he knew it already) says that the good of the individual merges in the good of all. The individual is a part and parcel of the society in which he moves and has his being; and hence should seek his good in the good of a wider embrace of his brethren. It mea that the society will bear his *yo kshema;* and his happiness, poli cal aspiration, economic status, all this find expression *en mas*



Gospeller
Vinoba Bhave

The second principle (and Ga dhiji himself had said he had di ly realised it) relat to the dignity and val of labour. The work a lawyer is not differe from that of a barb since both have t same value, for the sin ple reason that all hav the same right to ear their livelihood by th sweat of their brow.

The third princip (and Gandhiji had stat that it never occurr to him) signifies th worth of the life of a labourer. Ac cording to Gandhiji, the life wort living is the life of an agricultur who tills the land or a handicraft man who makes goods and servic for the enjoyment of all. The la rinciples flow from the first. striving for the greatest f all, an individual will have, st, to purify himself inwardly edicate himself to the achi- nt of this goal of social well- . It means self-reformation derstand himself first, and his neighbours and the world whole, as members of a wider nship. It also connotes self- ce on his part. It is his duty to swerve from truth, from ma, from prudence, self pro- n and the path of worldly erity. In other words, as *Taittiriya Upanishad* says, his words should be:—

न्न प्रमदितव्यं, धर्मान्न प्रमदितव्यं,
न्न प्रमदितव्यं, भूत्यै न प्रमदितव्यं

kamakarma (selfless ser- is the guiding star that helps to realise the aim of doing to society and his fellow- Just as every drop of rain flows ultimately to the , every treacle of his sweat should finally flow into the reservoir of "welfare of all." Love, truth, compassion, protection and worldly prosperity light the path of his duty.

These ideas are reminiscent of the Vedas, Upanishads and teachings of the ancient philosophers of our country and therefore, consistent with the cultural traditions of India.

Such is the spirit of the philosophy of Sarvodaya, an ideal of life projected into the Indian view by the Mahatma. It has no sectarian bias and is non-partisan. An eclectic philosophy ready to absorb the good in other ideas and ideologies, it comprehends or tries to comprehend the entire life of an individual and hence of the society as a whole. In this task, it knows no conflict with any "ism"; on the other hand, all "isms" and concepts can find a place in this ocean of good. It is boundless, yet enjoys limit in *Shanti*. Its *mantra* is *Nishkama Karma*.

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Indo-Arabic Contact

U. Venkatakrishna Rao

WHEN the word "Hind" was first coined for India by the Westerners cannot be exactly determined, but that it was derived from the Sindhu or the river Indus is quite clear. It has been in use, however, from the 1st century B.C. if not earlier.

The foreigner first saw this river Sindhu as soon as he set foot on Indian soil—though it has now become part of Pakistan—and, with its initial letter dropped and the dental hard consonant softened, it supplied the name for the entire country.

Formerly it was the Arabs who carried everything to Europe and it was through them, therefore, that the knowledge of India spread; Indian numbers spread through the Arabs who in their own country called them *Hindusa* for that very reason. The very word "Hind" fascinated the Arabs to such an extent that they used it as a lovely name for their women too!

An Indian sword was very much valued in Arabia, and they called it *"muhannad"*; *Hindi* and *Hindawani* are other common words among them. Similarly, the debt, Arabian literature owes to India is very great; they themselves acknowledge that their words *Subh* (=dawn), *daw* (=light) and *bo* (=light) and many other wor are born of Sanskrit. The gam of chess, which is a favourite pa time with them, is to be traced t India only; its name *shatranj* ha no indigenous derivation and it correct origin is from the Sanskri word *chaturanga* through the Per sian channel.

It can be proved that moder cricket is modelled on the Pol which in turn, owes its origin t this Sanskrit game of *chaturang* Much more important than this Alberuni in 1030 A.D., handsomel acknowledges that all his knowledge of astronomy and arithmetic he owes to the Hindus, conta with whom was possible throug his patron, Muhammad of Ghazni

Many of them became domicile in that province. Even so, many Indians and particularly Sindhis were induced to settle in Arabia and they took a leading part in popularising Indian medicine in that province. Charaka's and Sushruta's text-books were translated into Arabic in the 8th Century A.D., and strange to say, we hear from the Berlin Library Catalogue that among the books preserved, there is an Indian treatise on poisons translated into Arabic The preface to that book states it was first translated into n in 200 Hijra (Muslim Era) 10 years thereafter, it was red into Arabic.

e understand from another e that the then Caliph suffer- rom an incurable disease and ndu lady doctor from among any requisitioned from various countries, was able to cure Later she was persuaded to on to reorganise the medical ices in that country. Such en specialists in gynaecology e induced to come to Arabia many were the treatises trans- l by them into Arabic, though f them are now lost.

r Sanskrit drama, *Mudra-Rak-* a (of the 1st or 4th Century) refers to a peculiar woman *shakanya,* living with whom ld prove fatal, and this fact, h is not referred to anywhere in Sanskrit literature, is re- ed in the last page of the on-treatise translated from In- sources and preserved in Ber- as referred to above.

the domain of light literature, arrative stories, again, the con- ution from India is unforget- e. The world unfortunately eves that the Arabians who e us the *Arabian Nights* or the eks who gave us the *Aesop's les* are the first story-narrators the world, but this art travelled these countries from India in centuries prior to the birth of ist. The Rigvedic legends are y famous, and the very first rator of wonderful racy tales in the world must have been one Gunadhya, the mythical narrator of the *Brihatkatha.* The *Panchatantra,* whose exact date is as yet undetermined, first travelled into Persia and from there it travelled into Arabia under the guise of *Kalilah, wa dimnah* and *Alf Lylah wa Lylah* in the 8th Century A.D. Later from this Arabic, Macdonell records that translations into Latin and other European languages were made. Perhaps the one book translated into most languages of the world and next to the Bible in popularity is this interesting book of stories, *Panchatantra,* by which the author Vishnusharman is reported to have taught all the *shastras* or *sciences* to the headstrong sons of a certain king.

Commercial contact between these two countries introduced many interchanges of words. Arabs imported the words for perfumes; spices, Dacca muslin, sandal-paste, *misk* or musk, *kafur* (camphor) *quaranful* (cloves), *filfil* (pepper). *hail* (Cardamom), *zanjabi* (ginger), *jaifal* (nutmeg), *narjil* (cocoanut), *mawz* (banana), *limum* (lemon), *tanful* (betel) are Arabicised forms of such words. In some cases, the word Hindi was added to the words which already existed in Arabic, e.g. *ud. Hindu, qust. Hindi, tamr Hindi*, etc. This last word has become tamarind in English quite naturally!

Indian clothes, particularly of the superfine variety, travelled to Yaman and thence to Hijaz. The

Arabic word *shas* (muslin), *shit* (Calico) and *futah* (striped cloth) come under this category. Arabian immigration into India was responsible for introducing words like *barijah* or *bawarij;* pirates from the Indian *bera* and *dawnij* and *dawanij,* small boat, from the Indian *dongi* which is perhaps identical with the Kannada and Tamil word *doni,* a boat (cf: English dinghy).

Astronomy was also brought into the picture. Of course, the Arabians based their astronomy on Chaldean works, but during the 2nd century of their Hijra, Indian astronomy also influenced them to a very large extent and many were the books translated into Sanskrit. *Sindhind* was the first to be translated thus in 154 Al Hijra era (started about 620 A.D.) and Alberuni soon after translated Brahmagupta's two books into Arabic also.

Among the Arabians themselves, there is a tradition that Adam alighted on the mountain of Sarandip in Ceylon. Their product is supposed to have narrated so many ingenious tales about this mountain and the small strip of land connecting India with Ceylon, now referred to as Adam's Bridge (perhaps for this very reason).

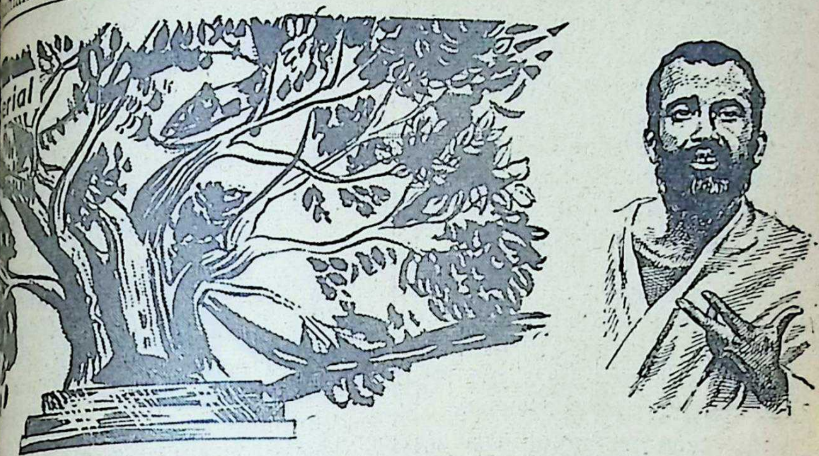
Of course, there is another tradition in India that the bridge was built by Rama to enable his army of monkeys to walk over to Lanka or Ceylon as it was then called, but the Arabic legend as recorded in the Hadith makes Adam, the father of mankind, take shelter this peak, when driven out of radise. *(Tabari Tarikh* I. 119 *seq).*

Ceylon might have been kno to the Arabs almost from th prehistoric times for its no pearl fisheries and precious sto *(lapis lazuli* or *vaidurya)* and so merchants, according to the Ara poet Baladhuri, had repaired Ceylon long before the attack Sindh by Muhhammadbin Qasi They wanted to be revenged ag inst the king of Ceylon who ha sent some pirates to plunder Arabic ships. The province of Sin itself was, from the 7th to the 9 Century A.D., actually under Arabic regime, but unfortunately a traces of this occupation have bee wiped out.

It is recorded in history that tw out of the three routes by whi trade was carried on between th Western countries and India la through Arabia *via* the Persia Gulf. The first route lay across th mouth of the Indus and up th Euphrates at the point where th road branches off up to Antioch and thence to the Lavantin ports. This route was used in th heyday of the Babylonian Empire, but the second and the more important one, lay from the Indian coast to Yaman and Hadramawt from where they travelled along the Red Sea coast to Syria and thence to Europe, sometimes through Alexandria. This is recorded in the *Encyclopaedia Britannica,* 11th Edn., Vol. II, p. 26

nakrishna Upanishad—9

C. Rajagopalachari



THE STORY OF THE ASCETIC

N ascetic lived in a house near a temple. There was a harlot in the house opposite. y day he saw men visiting The ascetic was filled with that so many men led such s lives. One day he called arlot and reproved her: "Sin- ne! Day and night you lead evil life. What will you do Death comes?"

se words touched her mind. grieved over her lot and be- to pray to God. "O God," said n anguish, "save me from my " She prayed to God every But she had no other means velihood. And so, she pur- her profession as before. ght and day she implored God said, "Alas! Knowing no other means of earning my livelihood, I lead this sinful life. Save me, O God!"

The ascetic said to himself: "Well, my advice seems to be in vain. She does not give up her trade. Let me see, let me keep a count of the number of men that visit her."

From that day, the ascetic was intent on counting the number of persons who visited her house. He used little pebbles to keep count of the number. As the days passed, the heap of pebbles rose higher and higher. One day, he called the harlot and pointing to the heap, said to her, "Look at this heap of stones. They are a measure of your sins. Unmindful of my counsel, you have stuck to your trade. This heap shows the sin you have committed despite my warning. Know from this the torments that await you. How can you hope for salvation? Begone!"

The harlot trembled when she saw the heap of pebbles. "O God," said she, "What shall I do?" With fear and trembling, she went home. Unable to bear her grief, she began to cry. "O Krishna," she called out, "Pray, lift me up and save me from my sins. Take, if you will, my life." So saying, she fell down unconscious.

God took mercy on that poor woman. She died that night.

The ascetic too died the same night. His life passed out of his body.

Wonder of wonders! Yama's servants dragged the ascetic's soul to hell; but the soul of the harlot who repented for her sins went to Vishnu's abode.

The ascetic saw the harlot's soul on its heavenward journey, and cried out: "You, harlot! How can you go to heaven? You have committed innumerable sins. The pebbles with which I counted them rose to a big heap. As for me, I was a pure ascetic. I never committed a sin. Consigning me to hell, God takes you to heaven. This God does not seem to know Dharma!"

Vishnu's messengers pacified the ascetic, and said, "O man, not excite yourself. God does falter in His wisdom. Your was but an outward show. Wh you put on the garb of an asce you were after show and fa Look, there lies your earthly bo It was pure indeed. And so, m deck it with flowers and carry to the accompaniment of mu The body which you kept pure h been duly honoured. But you to hell. The body of this har committed many sins. Look, vu tures peck at it and prey on No one cares even to cremate But her soul was pure, and so carry it to God's presence. Y counted, didn't you, the harlo sins? As you busied yourself abo her sins, their pollution clings you. Her heart which took re fuge in God and grieved over h sins was freed from taint and be came pure. You who counted h sins carry them on your head."

It is no part of a devotee's wo to count the sins of others. Wh can understand the sport of God He leads us and He tests us. Th good and evil in us, He alone ca know and judge. One should ke one's heart steadfast in purity a look at the faults of others wi a kindly eye.

[From *Sri Ramakrishna Upanish* by Sri C. Rajagopalachari, publish and copyrighted by Sri Ramakrish Math, Mylapore, Madras-4, who ha kindly permitted us to quote.]

[*To be continu*

SANE LIVING

27. SINCERITY

THOU that art enamoured with the beauties of truth, and hast fixed thy heart on implicity of her charms, hold thy fidelity unto her, and for- her not; the constancy of thy e shall crown thee with ur.

e tongue of the sincere is d in his heart; hypocrisy and t have no place in his words. e blusheth at falsehood, and is unded; but in speaking the h he hath a steady eye.

e supporteth as a man the dig- of his character; to the arts ypocrisy he scorneth to stoop. e is consistent with himself; s never embarrassed; he hath age enough for truth, but to e is afraid.

e is far above the meanness of imulation; the words of his th are the thoughts of his rt.

t, with prudence and caution, openeth his lips; he studieth t is right, and speaketh with retion.

e adviseth with friendship; he oveth with freedom; and whatsoever he promiseth, shall surely be performed.

But the heart of a hypocrite is hid in his breast. He masketh his words in the semblance of truth, while the business of his life is only to deceive.

He laugheth in sorrow; he weepeth in joy; and the words of his mouth have no interpretation.

He worketh in the dark as a mole, and fancieth he is safe; but he blundereth into light, and is betrayed and exposed with his dirt on his head.

He passeth his days in perpetual constraint; his tongue and his heart are for ever at variance.

He laboureth for the character of a righteous man; and huggeth himself in the thoughts of his cunning.

O fool, fool! the pains which thou takest to hide what thou art, are more than would make thee what thou wouldst seem; and the children of wisdom shall mock at thy cunning, when, in the midst of security, thy disguise is stripped off, and the finger of derision shall point thee to scorn.

28. RELIGION

THERE is but one God, the author, the creator, the governor of the world, almighty, eternal, incomprehensible.

The sun is not God, though His noblest image. He enlighteneth the world with his brightness; his warmth giveth life to the products of the earth; admire him as the creature, the instrument of God, but worship him not.

To the One who is the supreme, most wise, and beneficent, and to Him alone, belong worship, adoration, thanksgiving, and praise.

Who hath stretched forth the heavens with His hand, Who hath described with His finger the course of the stars.

Who setteth bounds to the ocean, which it cannot pass; and sayeth unto the stormy winds, Be still.

Who shaketh the earth, and the nations tremble; Who darteth His lightnings, and the wicked are dismayed.

Who calleth forth worlds by the word of His mouth; Who smiteth with His arm, and they sink into nothing.

"O reverence the majesty of the Omnipotent! and tempt not His anger, lest thou be destroyed."

The providence of God is over all his works; He ruleth and directeth with infinite wisdom.

He hath instituted laws for the government of the world; He hath wonderfully varied them in all beings; and each by his nature co formeth to His will.

In the depth of His mind, he r volveth all knowledge; the secre of futurity lie open before Him.

The thoughts of thy heart a naked to His view; He knowe thy determinations before they a made.

With respect to His prescienc there is nothing contingent; wit respect to His providence, the is nothing accidental.

Wonderful He is in all His way His counsels are inscrutable, th manner of His knowledge tra scendeth thy conception.

"Pay, therefore, to His wisdo all honour and veneration; an bow down thyself in humble an submissive obedience to His su reme direction."

The Lord is gracious and ben ficent; He hath created the worl in mercy and love.

His goodness is conspicuous i all His works; He is the fountai of excellence, the centre of perfec tion.

The creatures of His hand de clare His goodness, and all thei enjoyments speak His praise; H clotheth them with beauty, He supporteth them with food; He preserveth them with pleasure from generation to generation.

If we lift up our eyes to th heavens, His glory shineth forth if we cast them down upon th earth, it is full of His goodnes ills and the valleys rejoice ing; fields, rivers, and woods d His praise.

thee, O man, He hath dis- hed with peculiar favour, xalted thy station above all res.

hath endowed thee with rea- o maintain thy dominion; He fitted thee with language to ve by society; and exalted ind with the powers of medi- to contemplate and adore imitable perfections.

d in the laws He hath ordain- the rule of thy life; so kindly He suited thy duty to thy na- that obedience to His pre- is happiness to thyself.

praise His goodness with of thanksgiving, and medi- in silence on the wonders of ove; let thy heart overflow gratitude and acknowledg- let the language of thy lips praise and adoration; let ctions of thy life show thy to His law."

Lord is just and righteous; will judge the earth with y and truth.

h He established His laws in ess and mercy, and shall He punish the transgressors elf?

O think not, bold man! because thy punishment is delayed, that the arm of the Lord is weakened; neither flatter thyself with hopes, that He winketh at thy doings.

His eye pierceth the secrets of every heart, and He remembereth them for ever; He respecteth not the persons, nor the stations of men.

The high and the low, the rich and the poor, the wise and the ignorant, when the soul hath shaken off the cumbrous shackles of this mortal life, shall equally receive from the sentence of God a just and an everlasting retribution according to their works.

Then shall the wicked tremble and be afraid; but the heart of the righteous shall rejoice in His judgments.

"O fear the Lord, therefore, all the days of thy life, and walk in the paths which He hath opened before thee. Let Prudence admonish thee, let Temperance restrain, let Justice guide thy hand, Benevolence warm thy heart, and Gratitude to Heaven inspire thee with devotion. These shall give thee happiness in thy present state, and bring thee to the mansions of eternal felicity in the paradise of God."

[*To be continued*]

A foolish servant, miserly king, vampish woman and a hypocritic friend—these four pierce like a spear.

—Tulsidas.

Sahadev's DHARMA

V. A. K. Ayer

IT was the eve of the great Mahabharata war. Both sides, the Kauravas and Pandavas, were feverishly preparing for the eventuality.

Duryodhana in his camp was scratching his head for a master plan which could leave no doubt as to its result and he thought no means to it too low. A brain-wave struck him.

Sahadev, last of the Pandavas, had the enviable reputation for nobility of character and more important than that, in Duryodhana's view, of being as a crack-shot astrologer.

"Suppose" Duryodhana thought "I were to go to Sahadev and ask him to fix a day for the war which would bring me victory?"

He knew how to handle him and with a snap of his fingers decided on a plan of action.

It was dusk and the air was thick with the gloom of the oncoming war. People feared from each other thinking the next man might be spying for the opposite camp.

Sahadev who had just completed his evening *sandhya* was agreeably surprised to see Duryodhana standing before him smiling. Prostrating before him, Sahade asked "Brother, didn't you find most dangerous to come here u attended, what with the talks o war going on? Please be seate What would you eat? Fruit Milk?"

"No, Sahadev, not now. Yo know I wouldn't have risked m life, were it not on a very important mission that I have com to you. And for aught I kno there is none who can do it f me better than you."

"I shall certainly do it if it is i my power especially when it is s important as all that."

"I was sure you would; that i why I staked my life..."

"Please say!"

"I want you to select an ausp cious day for me to start the war."

★

Sahadev was stunned to hear it for it was the last he expecte Its effect was not a whit lost o him, for when Duryodhana aske for an auspicious day for him, i meant a day of defeat for the Pa davas and their total annihilatio He was in a dilemma: by selectin such a day, he would be invitin his own doom; by refusing to d so or playing tricks would mea

ack on his plighted word
was contrary to Dharma.
a momentary film of agony,
rspective began to clear up.
de up his mind to redeem
rd and act up to Dharma
ctive of what it might cost
r his entire clan: for, he be-
that Dharma would ulti-
y prevail.

odhana who was scanning
v's face was delighted to
it light up; for if anything,
s sure Sahadev would never
oul tricks and secondly, the
elected by him, when he did,
never fail to click.

hout looking once at Duryo-
Sahadev started scrutiniz-
e scroll and calculating the
ary positions. When he had
eted, he said: "Brother, the
Amavasya day appears to be
favourable for you to start
ar."

am much obliged to you
r; cheerio!" Saying this
dhana left the Pandava
in a huff.

s obvious that Duryodhana
entered the camp in disguise
eft it too in disguise, for he
the most unwelcome visitor
st so far as the rank and file
e Pandava army were con-
d.

★

ing done his duty Sahadev
aplomb on his couch and
his heart out. Kind sleep
took him on to her lap.
terrible dream awoke Sahadev. That the day had not fully dawned did not stop him from running to Sri Krishna's camp.

The Lord had already risen and had finished his morning ablutions. He was in a happy and serene mood.

Sahadev literally ran to his bosom and wept like a baby.

"What ails you, my child?" asked Krishna comforting him fondly.

Sahadev could not answer as he sobbed further.

The lord pacified him and when he became somewhat calm, said: "My Lord, I am the greatest sinner; I have dug my own and the grave of every one of us!"

"Child! I can't understand you. Will you explain yourself?"

"What shall I say, my Lord? The wily Duryodhana came to me last night and cleverly got a promise from me to help him in a small matter. But he asked for an auspicious day for commencing the war. My conscience refusing to go back on my word, I selected the next Amavasya day for the event and he ran away in glee. But my heart bleeds that I should be made instrumental in digging the grave of my family!"

"You have undoubtedly been unwise in allowing yourself to be juggled into this awful mess by Duryodhana. What has been done is done and perhaps you Pandavas are destined to perish lock, stock and barrel by your own hand!"

"My Lord! I feel most miserable. There is none in all the world who can see things better, do and undo things than Your Gracious Self. Won't you save my soul?"

"Well, well, let me think of it. In the meantime go about your work as usual and don't whisper even to a sparrow about your foolishness, for you will make matters worse for me and all others."

"I am saved, Krishna!" Saying this Sahadev returned to his camp an altogether changed man, having unburdened himself unto the Lord.

★

The fateful Amavasya was nearing and the Kauravas were on tenterhooks to clinch the issue of war for once. The Pandavas with the exception of Sri Krishna and Sahadev were completely oblivious of the doom that awaited them, for Sahadev's prediction would never miss the bull's eye.

It was the day previous to Amavasya.

Krishna woke up early in the morning and walking up to Yudhishthira's camp woke him up: "Yudhishthira, how is it that you have not yet woken up? Isn't it Amavasya today and you have to please your *pitrus* with *sraddha* and *tarpan?* Where are your brothers? Hurry up!"

Yudhishthira bestirred himself astounded. "I beg your pardon," he stammered, "it is the fourteenth day to-day and Amavasya is tomorrow. I believe you have lost count, Krishna!"

"Me, good Lord! Do you think I can ever afford to do that? Be a good boy, listen to me for o and hurry up to the river—all you!" he commanded.

Yudhishthira not being able resist the steam-roller tactics of Krishna, collected the paraphernalia and walked towards the river, past the Kaurava camp.

"Dharma! You are sure you have not left the *darbha* at home? If not, will you go back and fetch them in time for the *tarpan* now. The *Amavasya* will not wait till you return, be quick!" uttered Krishna on the way in a stentorian voice so that they would fall on the spying ears of the Kauravas.

The words did and ultimately reached the ears of Duryodhana. The Kaurava High-Command was promptly called—Drona, Bhishma etc.—all went into a council.

"When is the Amavasya—today or tomorrow?" asked Duryodhana.

"Why, certainly tomorrow!" replied all present.

"Then why does Krishna take the Pandavas to the river to perform *tarpan* today?" asked he.

"It must all be a hoax. Don't believe it. Mathematics cannot lie. We have checked our calculations."

"But I doubt. As you know everything depends on the right Amavasya. If I miss the right day I miss my head and all of you yours. I therefore do not want to take any chances. What do you say?"

"Let us then watch to the end what the Pandavas are doing."

Accordingly, the Kauravas se

ed observers *incognito* to h the *tarpan* of the Pandavas. e Pandavas, after bathing in river, spread the *kusa* grass on bank and started uttering the tras for *tarpan*.

e sky became a packed gal- where the Gods sat wonder- watching Krishna's rope-trick. that time, the title roles in a—the Sun and the Moon— ared before Krishna with d hands. They prayed: "My d..."

I know what you want to say. t is Amavasya? Is it not the unction of the Sun and the n? And here you are in con- tion! Doesn't that constitute vasya? Why should not the davas perform *tarpan* before sight?" replied Krishna. This *sotto-voce*.

e tarapan continued to the There could be no mistake t the Amavasya.

hat was the last straw that e the Kaurava neck. They ted the fight a day earlier in equence, and lost their battle. dev's Dharma won.

★

ge Baudhayana who was also itness to this strange spectacle, ed before Krishna in an aside: d, would it please you to name duplicate Amavasya after my e?"

So be it" replied the Lord. t is how *Baudhayana Amavas-* came into being.

(ed on an anecdote in Villiputturar's bharata)

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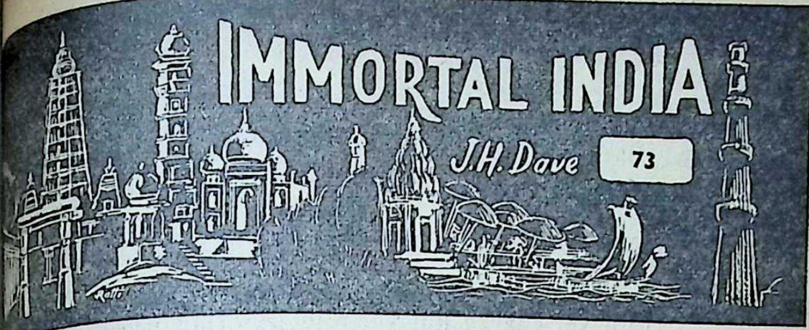

VALABHI

VALABHI in Saurashtra is situated in 21°-52′ N and 71°-57′ E. and is about 22 s northwest of Bhavnagar. Its ern name is Vala, which is ded from the Sanskrit word Vai and its Jain equivalent Va- Since Alberuni has stated t this city of Valabhi was desed by a naval expedition from e Muslim ruler of Sind, it is clear t Valabhi was also a port, ugh at present the 'sea is a e away. It has also been erved that some of the big ky stones near Valabhi bear t them marks of waves dashing inst them. This suggests that e creek connecting Valabhi to e sea has now been filled up h silt.

The Gupta Emperors of Maga-a enlarged their Empire and d their sway over Gujarat and urashtra in the 5th Century A.D. e Maitraka dynasty which ruled over Gujarat for a period of about 300 years from 470 to 789 A.D. traces its origin from Bhattarka, who was the *Senapati* or the General of the Gupta Emperors. This Bhattarka defeated the Gupta Viceroy Parnadatta at Girinagar. The first two rulers of the Maitraka line Bhattarka and his son Dharasena I were known only as Senapatis. In all there are 19 rulers in this Maitraka dynasty. Bhattarka had secured power in Saurashtra with the help of different armies and friendly powers. He selected Valabhi as his capital. The Maitrakas who ruled for two generations under the title of Senapati assumed the title of Maharaja from their third Ruler Dronasimnha onwards. Gradually they became very powerful and in the reign of Druvasena I the Garulakas acknowledged them as their overlords. The Maitraka kingdom included Saurashtra and

Kutch; and territories in the north upto Mt. Abu and Anandpur, in the east including Malwa, and in the south upto Broach and Kantaragrama near Surat. Maitraka King Dhruvasena IV assumed the title of Chakravarti. They had ruled over Saurashtra and a large portion of Gujarat and from about the end of the 5th Century upto the end of the 8th Century they held sway over a very large kingdom with their capital at Valabhi. Like the reign of the Kshatrapas and the Solankis, the reign of the Maitrakas also was a long and flourishing one.

The Maitraka rulers were very broad-minded, catholic and tolerant. Saivism, Vaishnavism, Buddhism, Jainism and even the Sun worship all of them could develop simultaneously during their reign. Valabhi was a great city, the capital of the kingdom and also a flourishing port. Its prosperity lasted for about 300 years. Hiuen Tsang states that its population was very dense. It had a rich establishment. There were some hundred houses which possessed a hundred lakhs. The rare and valuable products of distant regions were stored here in great quantities. Poet Dandin in his *Dasakumaracharita* describes Valabhi as under:—

"There is a city named Valabhi in Saurashtra. In that city there is a ship-owner named Grihagupta who can compete with Kubera in riches. He had a daughter by name Ratnamati. A very leading merchant by name Balabhadra and hailing from the city of Madhumati came to Valabhi and married her."

In *Kathasarit Sagara* also references are found about the rich merchants residing in Vallabhi. In the Buddhist work *Manjusrimulakalpa* the maritime activities of the residents of Valabhi are described.

Most of the Valabhi rulers were Saivites. Dhruvasena I was a Bhagavata, Dharapatta was a devotee of the Sun, and Guhasena is described as Paramopasaka, that is a Buddhist, and is also described in some inscriptions as Paramamaheshwar. The cousin of Guhasena was Dudda. She had become a Buddhist Nun and was held in great reverence.

Except two rulers all the other rulers of the Maitraka dynasty were Paramamaheswaras. In the royal Seal they had placed Nandi, who is the *vahana* of Siva. Trisula was also one of the symbols on the Seal. The Kshatrapas were worshippers of Rudra and Mahasena. The Guptas were Bhagavatas. Maitrakas were Maheswaras and followed the Pashupata sect established by Nakulisha. About 125 copper plate grants, being the *dana sasanas* of the Maitraka rulers have been recovered. Most of them are the gifts of lands either to Brahmins or to temples or to Buddhist monastaries etc. Brahmins from Anandapur, Dasapur, Girinagar. Udumbargahvar. Jambusar and other towns were invited and they established themselves bhi and other towns. The of Somnath, before the Kumarpal, appears to have onstructed during the Maiperiod. The Maitraka inons frequently refer to Bapa, which term is applicable head of the *Pasupata Sam-* established by Nakulisha. are also grants to goddesses Kotammahika and Pandu- Dhruvasena I was a Bhaga- So also were the rulers of the ka dynasty. The famous *avya* dealing with the episode was composed during e reign of king Dharasena in i. There were four rulers g the name Dharasena in the ka dynasty. It is surmised t was composed during the part of the 6th Century A.D. ame of that Kavya is Ravadha, but it has become fam- as *Bhattikavya,* because, i is the name of the author. as also called Bhattaswami, swami and Bhartrihari. He great grammarian and while the history of Rama he has ealt with grammatical forms tricacies.

ing the reign of the Maitra- uddhism flourished consider- in Gujarat and Saurashtra. a had already got inscribed icts on Mount Girnar. King rasena I donated several vil- to the monastery built by his s daughter Dudda, who had e a nun. This Dudda Vihar e so important that it de- ed into a Vihara Mandala and comprised within itself several monasteries. The Bappapadiya Vihara is also referred to in the Valabhi grants. Hiuen Tsang notes that Bodhisatvas Gunamati and Sthiramati resided here during their travels and composed their treatises which gained high renown.

THE LAST ISSUE

The last issue of our Journal (June 2, 1957) was despatched by us on the due date. But owing to the influenza epidemic then raging in Bombay, the Post office could not clear the parcels before last week. Hence copies might have reached late.

Editor

It appears that both the Mahayana and Hinayana schools of Buddhism prevailed at Valabhi. In the copper plate grants the eighteen Nikayas of Buddhism, which were prevalent then at Valabhi are referred to. Hiuen Tsang found followers of the Hinayana Sammatiya school and Mahayana Sthavira school, but the majority were followers of Hinayana. Valabhi had acquired a great reputation as a seat of learning and a great university town and in the curriculum all subjects were taught.

The Jaina tradition says that Skandilasuri summoned a council of Jain saints at Mathura and a similar council of Jain saints was called by Nagarjuna at Valabhi to collect the Jaina texts. A second council of Jain saints was held at Valabhi under the Presidentship of Devardhi Gani, in which all important Jaina scriptures were written down and this event is known as the Pusthakarohana or the redaction of the Jain canon. Thus Nagarjuna, Mallavadin (author of Naya Chakra) and Devardhi Gani stand out prominently among the Jain scholars who carried on their activities from the 4th to 6th Century A.D. It has been noted that King Dhruvasena I when he lost his son got recited the Jain Kalpa Sutra before an assembly at Anandpur to overcome his sorrow. Apart from Valabhi, Satrunjaya and other places also developed as great Jain centres.

Just as the Jain Agamas had their redaction in Valabhi similarly celebrated treatises of Buddhism also were written at Valabhi. Sthiramati and Gunamati were referred to as Bodhisatvas. A number of Viharas for Buddhist Bhikshus and Bhikshunis were constructed in Valabhi. I-Tsing has noted that in Valabhi there was a university as big as that at Nalanda. All subjects beginning from Sabda and ending with Abhidharma were studiously taught and it has been noted that students who ordinarily completed their studies and were capable of teaching others came down to Valabhi and Nalanda from all parts of the country and even outside India to acquire a polish to their learning. They stayed there fo couple of years. These two u versities of Nalanda in the E and Valabhi in the West of Ind have been observed by I-Tsing top-ranking and he says th they were comparable with some the best celebrated Universities China.

I-Tsing says that Valabhi a Nalanda are like Chin-Ma, Sh Chu, Lungmen, and Chue-li China and these eminent and a complished men assembled crowds, discussed possible and i possible doctrines and after h ing been assured of the excellen of their opinions by wise men, t came far-famed for their wisdom

Valabhi is compared to Nalan and was perhaps treated as competitor and it is possible th just as Nalanda was the centre Mahayana, Valabhi was the ce tre of Hinayana. It was not ea to have an entrance into the Un versity of Valabhi. Out of t only two or three could secure a mission. The subjects taug were Sabda, Nyaya, Abhidharm Silpa, Chikitsa and even no Buddhist subjects like Vedas, Up nishads, Sankhya etc. Hiu Tsang has noted that there we one hundred Viharas and s thousand Bhikshus in Valabhi. T University of Valabhi, therefor appears to have had a sufficient larger number of students.

After having acquired high and post-graduate instructions a Universities like Valabhi and N landa, the students did not nec lead the lives of ascetics or : but even joined State service and also acquired reputation at scholars. Several Achar- ke Buddhadasa and Vimala , had constructed Viharas. rly several private citizens had made endowments. The ka rulers had also made : and encouraged learning. Valabhi University flourished period of 400 years and with struction of Valabhi it appears that the collections of books braries also perished.

rt from *Bhattikavya, Hari-* *Purana* by Jinasenasuri was sed in 783 A.D. Part of this was written in Varadamana- Wadhwan. This work has six Sargas. The subject is eva from the Jain point of

arding the fall of the Mai- kingdom there prevails a uncertainty. According to *prabandhas,* the last Vala- ruler Siladitya was killed by *lechchha* army which also yed Valabhi. The current is as follows:

re was a rich merchant in hi known as Ranka Kaku. He was so rich that his daughter used to have a very nice and delicate jewelled comb. This comb was once observed by the princess of Valabhi and she desired to have it. On her insistence, the ruler of Valabhi requested Kaku to give that jewelled comb to the princess. But as Kaku's daughter remained adamant the princess had to get disappointed. Ultimately the Valabhi ruler forcibly took away the jewelled comb from Kaku's daughter and gave the same to the Princess; and this incident very much enraged Kaku. It is said that this fabulously rich merchant went out of Valabhi, invited the *mlechchha* army to take revenge on the ruler of Valabhi and thus got Valabhi destroyed. The date for this incident is differently stated, but Alberuni notes that the ruler of Mansura of Sindh brought a naval expedition at night as prompted by this rich merchant Ranka and destroyed Valabhi. It appears that in the last quarter of the 8th Century A. D. the Arab army from Sind attacked Valabhi through a naval expedition, killed the Valabhi ruler and destroyed Valabhi.

The more one lives alone on the river or in the open country, the clearer it becomes that nothing is more beautiful or great than to perform the ordinary duties of one's daily life simply and naturally. From the grasses in the field to the stars in the sky, each one is doing just that; and there is such profound peace and surpassing beauty in nature because none of these tries to transgress its limitations.

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BHAGAWAN PARASHURAMA

PART II: FIFTEEN YEARS AFTER

● K. M. Munshi ●

PREVIOUS STORY

The Aryas led by King Divodasa of the Tritsu tribe and his High Priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe, is taken captive by Shambara. Shambara's daughter Ugra falls in love with Vishwaratha who accepts her as his wife.

Ugra gives birth to a son but is killed by Bhairava, High Priest of Dasyus. Agastya marries Lopamudra and Vishwaratha, Rohini.

Sudasa drives Vishwaratha from Tritsugram. Deeply grieved, Vishwaratha walks up the Gomantaka Hill seeking guidance from Lord Savita. He returns as Vishwamitra and is requested by Sudasa to become his High Priest.

After fifteen years, Renuka, wife of Jamadagni, gives birth to Rama. Disagreeing with others over Rama's education, Kavi leaves for Bhrigugram. Rama goes in search of him and on the way, is captured by strange men, when he gets acquainted with Shunahshepa, son of Ajigarta. He escapes. Vriddha spots him in the forest.

Six years after Rama's return to Jamadagni's ashrama, *Sudasa, now king of the Tritsus, invites Sage Vasishtha to be his High Priest. Shashiyasi, the Arya princess, is known to love the Dasyu prince Bheda, who runs away with her.*

King Harishchandra is in search of a father who is willing to give up his son to be slain at a human sacrifice. Ajigarta, Shunahshepa's father, agrees to sell as also to slay his son at the sacrifice. He, however, reveals to Vishwamitra that Shunahshepa is none other than Vishwamitra's son by Ugra. Vishwamitra renounces office. Renuka is taken prisoner, and Loma kidnapped by Arjuna, the king of the Haihayas.

18

VASISHTHA REBUKES ARJUNA

WHEN Arjuna brought Rama and Loma to Tritsugram, he left them in the custody of his old and trusted general Bhadrashrenya, who lived in the rear part of the mansion. He left instructions to have his prisoners properly guarded.

Old Bhadrashrenya, king of Saurashtra, a feudatory of Arjuna, was a wise man who heartily disapproved of the contemptuous way in which Arjuna regarded their priests, the Bhrigus. He had also looked forward to the day when the lord of the Bhrigus, Jamadagni, would call off the curse which his father had imposed when he, Bhadrashrenya, could return to Anupadesh and Saurashtra. Many people in those far-away parts, he knew, had been unhappy at the idea that they of all the Aryas had been cursed by their priests and deserted by their Gods. So when Bhadrashrenya came to know that Rama was the son of Sage Jamadagni, he touched his feet reverentially.

"How long will you keep us prisoner?" asked Loma of Bhadrashrenya.

"How can I say?" he answered. "It depends upon the will of the lord of the Haihayas."

"Vriddha is not in Tritsugram for the moment," said Rama. "If he had been here, I would like to see how you would dare to keep us. You will have to pay heavily for keeping us prisoner here."

"What can I do?" asked Bhadrashrenya regretfully. "These are the commands of the lord of the Haihayas. But why don't you come with us to Anupadesh, call off the curse of your grandfather and bless us with your presence?"

Rama thought for a moment. "I will come when I grow up," said Rama, adding, "and when your king performs the purificatory ceremonies, I will recall the curse of my grandfather."

Old Bhadrashrenya looked at Rama with respectful devotion. "Will you come to my Saurashtra if we are purified?" he asked.

"Yes, certainly," Rama said with a self-confidence born of the consciousness that he came from a race whom the Gods listened to. "But you will then have to observe the laws of *Rita*. For, when I come there, the Gods will also come with me."

It was impossible to keep from Arjuna's warriors the knowledge of Rama's presence in their midst. But once they knew that he was there, they came, one after another, took the dust off Rama's feet and put it on their head.

For years, the Haihayas and the allied clans had felt the evil effects of the curse of Maha Atharvan n their heart of hearts, they d to be purged of their sin, t the Bhrigus might return ir land and invoke the bles- of the Gods.

next day when Rama and were by themselves, Rama "Loma, as soon as Sudasa is ed of your arrival here, he end for you and force you marriage with Arjuna."

a, who had lost all her self- ence, looked at Rama pite- "Rama, please don't for- me," she begged of him.

, never, never," said Rama. sh I were older; I only wish re older."

en what would you have " asked Loma mischievously, ing and looking down at the time.

ma seriously thought over the ion and said: "I told you on ay. I would then have married you myself. Then we would s be together."

s time Loma could not re- n herself. She clung to Rama onately and kissed him. "My a," she said.

ma was a little surprised at unusual exhibition of passion. rushed away the touch of a's lips from his cheek. a, you are dirty," he said.

ma felt as if she had been n into icy water and trem- . She turned away from him ified. Rama, seeing that he hurt her unwittingly, came her placing his hand on her lder with affection. "Loma," he said, "do not be angry. Look up; look at me. What am I to do when you do such things?" he asked innocently.

Loma saw his deep love for her and laughed at herself for not appreciating that while she loved him with the ardour of a passionate young woman, his was the love of a guileless boy. She smiled and pressed the cheeks of Rama with her hands, saying, "Rama, can I ever get really angry with you?"

Rama was now the old playmate and pulled the braids of her hair.

Loma's heart cried out: "Pull them, pull them, Rama, with all your strength. I am yours."

On his return to Tritsugram, Arjuna was wild with rage. Sudasa had fooled him; he had called him to Tritsugram, denied him his promised bride, sent him on a fool's errand, and inflicted on him the humiliation of having to flee before his Guru, whom he hated. Now that he had the two children of his Guru on his hands—for he was always under the impression that Loma was Jamadagni's daughter—he was in great difficulty. The very presence of the young people appeared to send his old lieutenants into hysterics. He swore at the wretched Bhrigus. They had not allowed his grandfather and father to live in peace and now they had butted into his life too.

When Arjuna went to see Sage Vasishtha, he was mad with rage. The old man talked to him with a superior air, to which he, Arjuna, had never before submitted in his life. He could neither make the Sage angry, nor shake him by his beard.

"Lord of the Haihayas, you have committed a gross sin," accused the old Sage, his clear eyes fixed sternly on Arjuna. "To take the wife and children of the Sage Jamadagni captive is *adharma*—a gross sin."

"How was I to know that my prisoners were the wife and children of a Rishi?" Arjuna asked with his usual insolent air. "And I know very well that you personally dislike me."

"Lord of the Haihayas, the Maha Atharvan left your father when *dharma* disappeared in your Anupadesh. You also have no regard for your Guru, Sage Jamadagni. How can you hope to be able to re-establish the rule of *dharma* in your land? How can the Gods shower their blessings upon you? And whatever you may or may not do in Anupadesh, you should not have disobeyed *Rita* in Saptasindhu itself," said the Master of Silence.

"To me, Anupadesh and Saptasindhu are the same," said Arjuna angrily. "Wherever I am, I am the law. If you don't like me, I will go back to my lands."

"Best of the Haihayas, *dharma* depends upon the self-restraint of kings," said Vasishtha, both with sorrow and finality. "When a king departs from this, he is no more than a dacoit. A king can leave his kingship, but never his *dharma*."

Arjuna laughed. "Have it that way if you please. I have departed from *dharma* or rather *dharma* has departed from me. So what is to be done?"

"Perform the appropriate penitentiary rites," advised Vasishtha.

"All right; prescribe them. I am ready to do as you bid," said Arjuna, laughing loudly.

The Master of Silence grew stern; then, as if speaking to himself, said: "The Gods never accept penitence till purity enters the heart; and the man who does not purge himself of impurity is not accepted by the Ancient Fathers on his death." The voice of Vasishtha developed a prophetic ring as he continued: "Son of Kritavirya, you are strong, you are powerful. But all strength and power come from the *Rita* of Lord Varuna. Depart from *Rita* and your strength has not the strength of a straw. You might think that you have boundless power, but without *dharma*, it has no foundation."

Arjuna felt a little abashed at the collected and stern manner in which Vasishtha addressed him. "What shall I do?" he asked.

"Go to Sage Jamadagni; restore Rama to him and beg his forgiveness." Arjuna remained silent and Vasishtha went on, "You are also mistaken in thinking that you hold Jamadagni's daughter captive. Your prisoner is Lomaharshini

Sudasa's sister, your bride-

at?" Arjuna exclaimed in de- d surprise. "Is this young n Loma? But that is exact- y I went to Saptasindhu in to bring her back." His nfidence was now quite re- d.

s, you brought her back. But at a way? You cannot ex- o marry her now."

hy not?" said Arjuna. "She e and King Sudasa can give n marriage to me straight-

u cannot marry her," said tha authoritatively. "The f the Bhrigus has banned s marriage with you. It will essary to remove the ban be- marriage can be considered."

una was so furious that for second he was sorely tempted at the throat of Sage Vasishtha. "Oh!" he muttered, "These wretched sages!"

"I am not afraid of any one," he shouted in the hoarse roar of an angry beast, "I am no man's slave, I shall obey no one."

"Well, shouting will not solve your difficulty," said Vasishtha coolly. "We shall have to think of some way round it. But you should not keep Rama and Loma with you any longer. Send them to me here immediately."

Arjuna stood up, controlled his temper and with an insolent laugh, mockingly paid his respects to Vasishtha.

"Yes, Master of Silence," he said, "I will do as you wish. I have to send both of them here, have I not? All right, Venerable Sir. I will return with them." And he abruptly left the presence of the Sage.

[*To be continued*]

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David Gunston

MILK—*the supreme food*

Milk is the only food in the world that comes to us naturally from the living body. But whilst being universally appreciated, it is inadequately known by the majority of its consumers, or so surrounded by fallacy and inaccuracy of opinion.

THE secret of milk's inestimable dietetic value lies in the fact that its abundant fat is the most easily digestible of all the edible fats. In addition, it is a rich source of natural sugar, protein, and the Vitamins A, B_1, B_2, C and D, to say nothing of calcium and other vital minerals.

A glass of milk passes through the stomach in about an hour, whereas bread requires about 2½ hours for complete digestion, and meat nearly 3½ hours. In spite of the contrary belief, *it is better to drink milk fairly quickly than to sip it cautiously:* the former method, except with young children who may suffer from wind, encourages speedy digestion, while sipping milk leads to the formation in the stomach of a large curd, which takes a longer time to deal with.

Swift digestion, however, is not always desirable: the quicker we digest our food, the more frequently we shall feel hungry. And at the same time as the praises of milk are sung and honoured, it as well to remember that the are exceptions to the general ru As has been pointed out by t Mayo Clinic, in Rochester, U.S. the civilised human stomach bei what it is, milk is not a univers ly acceptable food.

One person in about five fin difficulty in digesting it, and f one person in fifteen or so, it almost a poison. It is also wor remembering that although t chemist in his laboratory c analyse a glassful of milk ri down to the exact proportion every physical ingredient, he c no more make milk from a ble of such ingredients on his ben than he can produce honey fro flowers' nectar.

Cow's milk has by no means t highest fat content of the vari forms of milk drunk by manki but its average of 4·6 per cent fat is adequate for our needs. milk containing less than 3 cent. butterfat and 8½ per c

r solids, or water, may be le-
sold by British dairymen.
h globule of fat measures
one twelve-thousandth of an
in diameter. It is these glo-
s, coagulated in a natural
that make milk white in
r. A rough guide to the con-
nts of average cows' milk is:
llon contains 144 oz. water, 6
rotein, 7¾ oz. sugar and 1¼ oz.
rals. (That is an English gal-
For some strange reason,
ard measures for milk vary
ifferent countries, an English
n weighing 10.32 lbs., an
rican 8.6 lbs., etc.
e all-important fat content of
yields some interesting facts.
s' milk is exceptionally rich in
rfat, regularly containing 50
0 per cent. more than cows'
Sheeps' milk, still drunk in
y parts of the world, contains
even higher proportion of fat,
6 per cent.
e milk of mares and asses, on
other hand, has very little fat
, in both cases under 2 per
, but its ease of digestion and
putable medicinal properties
er it still useful in certain
s of illness or infant weakness.
rhaps the most remarkable
of all, however, is that of
es. Although it contains no
r at all, its protein content is
times that of cows' milk
its fat content up to five
, or around 20 per cent. This
s whales' milk oily and yel-
and it will not mix with
r—an essential factor for the mother whale, since her baby is suckled in the sea.

About 83 different sources of animal milk have been analysed and studied, but the most fascinating—and mystifying—milk of all study is that from the human mother. This is hardest of all to approximate with artificial milk substitutes: although unpleasant to the adult palate, it is nevertheless "worked for" most enthusiastically by even a weak baby. It is known to contain lecithin, a nitrogenous fatty substance normally found in the cellular tissues of most animal and vegetable organisms, which is thought to stimulate the brain development of the new-born.

The most neglected milk is undoubtedly goats'—neglected, that is, in the Western countries. Elsewhere it has always been widely drunk. Six years ago it was estimated that about 60 per cent. of the milk drunk throughout the world came from these animals, and in 1952-53 it was reliably estimated that the percentage rose to 66, the U.S.A. being largely responsible for the increase. But such popularity has not yet reached Britain.

Goats' milk, richer in fat and protein than cows', is more easily digested, more economically produced and above all, it is naturally free from bacterial infection.

The allegedly unpleasant aroma and flavour does not arise with proper goat-keeping and dairying. It is an easily obtainable variety of milk which scores over the conventional cows' milk in not being a carrier of tubercular infection, though it can transmit Malta fever in lands where this is common. If its butter is white and poor, its cheeses are first-rate.

It is the very nature of milk, warm when fresh, rich, sugary and bland, which makes it so easily a source of infection. It provides an exceptionally favourable medium for the unchecked growth of bacteria. In its natural function, with all creatures, milk is received direct into the mouth, without prior contact with the air, but even the most hygienic dairying process leaves a surface, however briefly, for the settlement of disease-bearing bacteria, and the usual longish journey from milking-shed to kitchen, from udder to jug in fact, provides ample opportunity for widespread contamination. If milk from a tubercular cow is drunk raw, it is a very potent source of infection.

Of the various methods of treating raw milk to render it disease-free, pasteurisation has come in for the most abuse and belittling. It is an admittedly costly and troublesome process, but only slightly damaging to the nutritional value of the milk.

It leaves Vitamins A, B_2 and D untouched, but reduces B_1 by 10 per cent. and C by 20 per cent. But Vitamin C is notoriously easy to destroy: nearly all of it in bottle of raw milk left on a doo step in the sun for half an hou is lost. Summer milk, by th way, contains up to four times th Vitamin D content of winter mil and, strangely enough, the fa content of milk in hot dry cou tries is higher than that in cool lands.

Milk is treated for preservatio in so many ways nowadays tha we tend to imagine even drie milk is a new invention. Bu Marco Polo describes how th Mongol races of the fourteent century put lumps of dried mil powder into their leather wate bottles hanging on the saddles o their mules. After a morning' march, the jolting had thorough reconstituted the drink! Mil bars, too, are not so very new: a penny-in-the-slot milk supplier wa patented by a London dairy a long ago as 1907. The latest development in milk, now that dehydration and condensing have bee perfected, doubtless lies in its heating by radio frequency for th destruction of bacteria.

But whatever its source, however it is treated, milk remain the nectar of the gods, the firs drink of early youth, the builde of bodies, the comfort of old ag the supreme food. It was n chance that the Promised Lan overflowed with milk and honey.

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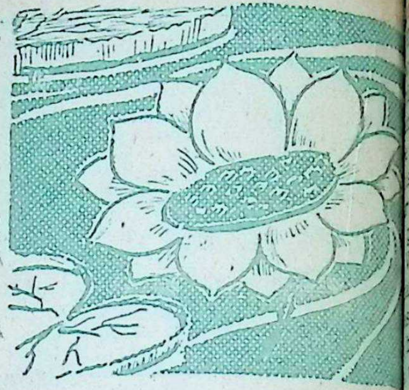
THOUGHTS

ON

LOTUS



• A. Aiyappan •

IT would almost seem that anything of beauty in Indian culture, should have a share of the beauty of the lotus. In ancient Egypt and India, the lotus has been put to the greatest symbolic use. In Egypt it symbolises the fertilising, life-giving waters of the Nile. In India it is basic in all our religious art.

The lotus motif has assumed the great importance it has in our literature and art, not for mere aesthetic reasons, but for cultural reasons as a mystic symbol of a religious reality.

The beautiful aquatics, lotuses and lilies, have justly been the admiration of mankind in all countries where they grow, from the earliest ages; their habitat in the midst of cool and placid waters combined with the chaste whiteness of their flowers have tended to clothe them, in their estimation, with imaginary p perties such as its inducing st lity. As the underground ste or the so-called roots are well u der the water, the leaves a flowers of the plant seem to spr and bloom mysteriously.

In Buddhist mythology, t lotus or *Padma* is the symbol self-creation. Every Buddha Bodhisatva being *Svayambhu* self-existent is supported by lotus flower to indicate his div birth. At the beginning of t world, the Adi Buddha manifest himself in the form of a flame r ing from a lotus flower. In t early Buddhist sculptures, bef the practice of representing t Buddha in the human form ca into vogue, the Buddha was rep sented either as a pillar of fire s ported on a lotus blossom, or the Bodhi tree, or by an em throne suggesting his overlords of the universe.

lotus also symbolises the l power of generation. In betan formula, *Om mani hum, padma* represents the l and *mani* the spiritual ts.

odhisatva Padmapani holds hand a full-blown lotus which symbolises his crea- power. The Buddhist God- White or Sita Tara holds in d a white lotus, which symbolises her purity, while the green olds the *utpala*, or the blue which is really the blue lily. teachings of the Buddha are presented by a full lotus with eight petals which in- the eight-fold path of self- tion. In the painting of the las or magical circles, there lly an eight-petalled lotus centre of which is seated a deity, and subsidiary deities petals.

northern Buddhists believe n Sukhavati, the heaven of ha, there is a lotus pond, at whenever a Buddhist is a lotus bud rises to the sur- the water, and this flower or fades, according to the e man leads.

images of the Buddha, the n which the Buddha sits is le lotus which is called the *padma*, world lotus, in which per row of petals are erect e lower row of petals hang and the actual seat corres- to the seed box or *karnika* flower.

useful to recall in this connection that Buddha himself became identified with *Brahman* conceived of in the Upanishads as the great peepul tree, the *Eka aswattha*. The branches of this tree are space, air, fire, earth and water. In it inheres the fiery energy, *tejas*, that is the Supernal Sun and the One Awakener, *Eka sambodhayitr*. Just as the *Eka aswattha* is the basis of the vision of *Brahman*, *Brahmadhiyalamba*, so is the Bodhi tree the unseen essence of the Buddha, the basis of the vision of the Buddha. The Agni of the Vedas is picturised as a pillar of fire and, as I said before, the Buddha in his non-anthropomorphic form is represented as a pillar of fire resting on a lotus.

In the cosmology of the Vedas, the tree of life rises into space from the *nabhi* or umbilicus of Varuna lying recumbent on the back of the Waters, the trunk of the tree representing the axis of the Universe, its branches all extension and differentiation on whatever plane of being. Later, when Narayana takes the place of Varuna reclining on the Waters at the dawn of a creative cycle, it is not a forest tree that rises from the navel centre of Immortality but a lotus. This lotus bears on its expanded flower, the Father of the world, *Loka-Pita, Brahma-Prajapati*. Though the motif is Vedic, it appears in sculpture only about the fifth or the sixth century A.D.

A beautiful panel in Ellora shows Narayana on the Sesha, representing the Waters and *Brahma, Abjayoni,* seated on the lotus issuing from the abdomen of Narayana. According to Coomaraswamy, who has made the deepest study of Hindu and Buddhist symbolism, the lotus is the symbol of the *antariksha* or the Middle space, the basis of all manifestation.

The earliest reference to the lotus birth occurs in the *Rig Veda* hymns describing Vasishtha being born of Urvasi, and of Intellect (*manas*) and *devas* or angels waiting upon him in the lotus. Agni is also similarly referred to as being nursed in a lotus.

All birth, all coming into being, in mystic terminology is being established in the waters and this is metaphorically sitting or standing on the lotus. In the rituals connected with the construction of the Vedic fire-altar, a lotus leaf is laid down as the birthplace of Agni, and on it a golden disc to represent the sun, and golden human figure to represent Prajapati. The lotus is thus the ground, *prithivi* or substance of existence "both that whereon and that wherein existence is established firmly amidst the sea of possibility."

You will find if you examine the moulded plinths of some of our temples, the basal course composed of lotus petals, suggesting that it is firmly established on a lotus. This lotus plinth idea has a long history as you can find the lotus petal moulding on the plinths of some of the early Buddhist stupas.

In the pillars of the Chola t ples there is the neck mould which is called *Padmabandh* which with flower-shaped *idai* low the *palagai* or abacus gi the idea of the superstructure ing supported on a flower. T object is to suggest firmness, hold the structure to the earth.

The Sun God of the Hind holds two lotus flowers in hands corresponding to the Upp and Nether Waters, *para* a *apara prakriti.*

When the image of a supre deity has a *lila-kamala* or "lo of play" in its hand, it is to sh that the world is just a toy plaything in his hand. When, the other hand, a worshipper offe a lotus flower to a deity, it impli the surrendering of one's own e istence to its source.

Of all the symbolic uses of t lotus, the one that has been m popularly and continuously us is in association with the Godde Sri Lakshmi. Though the earlie sculpture in which Sri Lakshm appears seated on a lotus is Buddhist sculpture, she is really Vedic deity. The charming Ga Lakshmi composition with tw elephants pouring lustral *soma* o the seated Goddess confronts yo on doorways of palaces and co tages alike. Sri Lakshmi is pr *kriti, Maya, Aditi, apsaras,* all th possibilities of existence substa tially and maternally personifie She is *Padma* or lotus itse

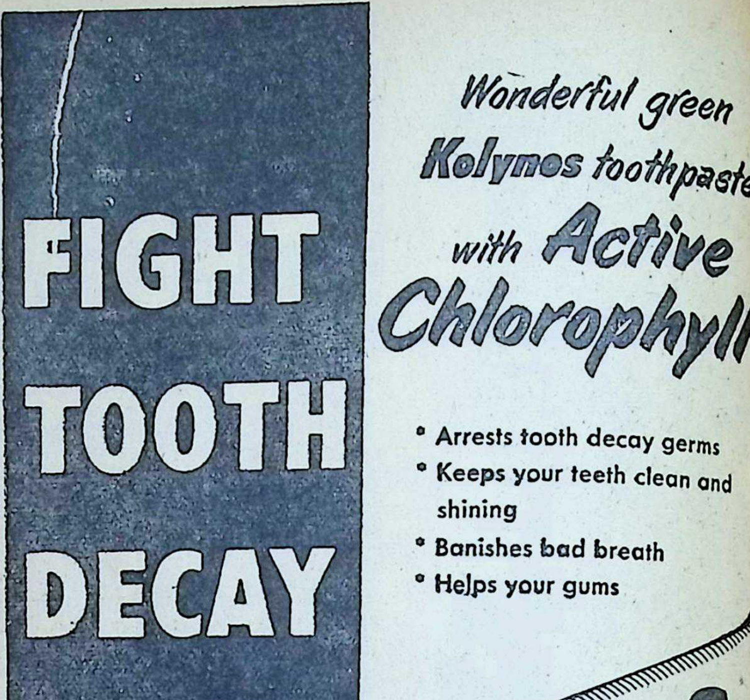
A very decorative form of th lotus with numerous rows of p

Lion-Capital, Sarnath

tals. described by students of sculpture as the lotus medallion, was commonly sculptured on pillars and coping stones of the railings surrounding Buddhist stupas from early times. These lotus medallions on a reduced scale used to be of the commonest decorative motif on the woodwork in our domestic architecture till recent times. We might regard it as a carved prayer invoking Lakshmi, a faint echo of the cosmogonic hymn of the *Rig Veda.*

The most recent use of the lotus motif in modern India is in the lion capital of the Sarnath monument. which has been adopted as our National emblem. In this very meaningful sculpture, the abacus on which the lion facing the quarters are seated, is supported by a lotus, the same symbol on which Brahma, the Buddha or Lakshmi rests.

For the reason that the lotus has been used in religious sculpture in Egypt long before it was used in India and for the reason that the actual composition of the Lion Capital has Persian forerunners, some regard the Sarnath capital as exotic, but the meaning we have attached to the lion-on-lotus symbolism is Indian. It symbolises our efforts for a full and free life for all under the rule of Law.



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QUESTION BOX

ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has kindly agreed to answer in these columns questions from readers of Bhavan's Journal on topics falling within the scope of the Journal.

261

S. Mohan Rao, Gudur.
hat is the part of religion in
nation?
n a nation exist without
ligion?
here can be a nation whose
embers follow more than
e religion. But if a nation
a society has no religion,
at is, no spiritual outlook on
fe, it is a collection of aggre-
tes kept together by the
ute force of a minority en-
renched in power. It cannot
st, nor can its people be
nuinely free or happy.

262

T. Bhagi Reddy, P.O. Malat,
aichur.
s per Gita's *Chapter IV we*
now that the Varnas *are*
reated by God only, but in
hapter XVIII, He is saying
arnas are formed as per the
eas and character of the individual. Which is to be accepted?

A: The *Varnas* are created by God, because the temperament of a man, *swabhava,* on which his qualities, attitudes and activities (*Guna* and *Karma)* are based, are given by God. There is no inconsistency.

263

Sri G. T. Sampathkumar, Mysore.

Q: *Is culture being revived through Indian films today?*

A: I am afraid, not.

264

Sri K. V. Viswanatha Moorthy, Mandya.

Q: *Why don't you publish articles of interest to College students in your Journal?*

A: All articles in the Journal, I think, are interesting to an intelligent student.

265

Sri Y. Uppali, Warangal.

Q: *Who is God and what is His shape?*

A: God is God. You can see His shape in all things around you; you can perceive the lines on which the shape is built when you carefully trace how he informs Nature, Matter, Life, Mind and Conscience. You can feel it when you let your Fundamental Aspirations seize your consciousness. You can live in Him, if you try to be God-minded and let Him live in you.

266

Sri Sirchand B. Ailani, Camp 1, Kalyan.

Q: *Is it not possible for you to start "Reader's Views" Column in your Journal by giving them a particular topic to express their views?*

A: No space.

267

Sri Bhujanga Rao, Moka.

Q: *Is it not possible for you to publish another journal from Bharatiya Vidya Bhavan in South Indian languages like Kannada and Telugu, when you are publishing in Hindi?*

A: Not enough money; not enough men.

268

Sri G. T. S. Kumar, Mysore.

Q: *Could the International Press work to mould the public o nion towards the establishm of 'world-government'?*

A: It can, but in view of the s interest of nations, which ha assumed a semi-religious s nificance, it will not, t technology makes the wo one and shows the futility national separativeness.

269

Sri U. P. Puranik, Udipi.

Q: *What is meant by divine lo with ladies?*

A: Divine love has no sex. sees all in God and God in a

270

Sri D. Babu Rao, Hyderabad.

Q: *Concerning God, how does th Eastern mind differ from th of the West?*

A: At one time the East emph sized that its first concern wa to see that the ways of ma conform to the ways of Go the West on the other han has placed the ways of ma as its first concern. But no the world has shrunk into a small place and the distinctio does not hold good. There are God-minded and godless materialists all over th world, though the countries o the West have more than their share of the latter, and the Communist countries take pride in being officially materialists and godless.

271

adha Charan Gupta, Luck-

I not right to believe in
following statement?
d is Almighty. He is the
reme Power that governs
ry action in the universe.
t even an electron can move
hout His will. He is al-
ys just. Therefore whatso-
r takes place in the world
ether war or destruction is
d."

hatever takes place in the
rld is not good, but the out-
me, whatever happens, is
und to be good. War or
struction are really stages
a struggle between good
d evil in an evolutionary
vement, or, as we call it,
e churning of the ocean.
timate good can only
erge from such movements,
r, by this churning, the good
ains a greater vitality.

272

A. Venkanna Setty, Hospet.

ving in this world, human
ngs think for their own
fety and gain, but not of
hers. Why?

human beings do not deve-
p the sense of right and
rong, nor stabilise the fun-
amental aspirations of
auty, Love and Calm; nor
quire faith in God, they are
ided only by the instinctive
ges of attachment, fear and
rath, and therefore, think
in terms only of satisfying them: this we call self-interest.

273

Sri D. Pitchumani, Usalampatti, Madura District.

Q: *What is your conception of an ideal man?*

A: An ideal man is one who leads a dedicated life; who is calm and unperturbed; who is always full of joy; who loves all and whose outlook on life is a thing of beauty.

274

Sri B. Rajiah, Warangal.

Q: *Is there any hope for humanity to get its ends achieved soon?*

A: It is not a question of hope. I am confident that humanity will achieve its aim in transforming life so that man can everywhere live the life of the Spirit, in Joy, Beauty, Love and Calm.

275

Sri S. N. Shankaranarayana, Tumkur.

Q: *Why do the politicians of now-a-days mention our country as "India" though it has a beautiful name "Bharat"?*

A: The word "India," that is "Bharat", was accepted in the Constituent Assembly because internationally the country has been known as India; it was also recognised by the Nations a successor country to

British India. There is no reason why we should lose that well accepted name and the advantages which accrue by retaining it.

276

Sri S. T. Sinha, Allahabad.

Q: *Why was Mahatma Gandhi's suggestion that Ministers should not draw a salary of more than Rs. 500 and live in simple houses rejected by the Government whose Ministers always pay lip homage to the Mahatma?*

A: It don't think it is correct to say that the Ministers are living in luxury. For, as it is, what they draw is even not enough for maintaining themselves in anything like the life which they have to lead consistent with the position they hold and the efficiency required of them. Gandhiji prescribed Rs. 500 in 1937; even then most of us had to supplement our income from private means; the cost of living has gone up many times since. Personally, it is an old superstition that men who serve the country morning, noon and night should be denied the modicum of comfort and convenience necessary for the efficient discharge of their duties.

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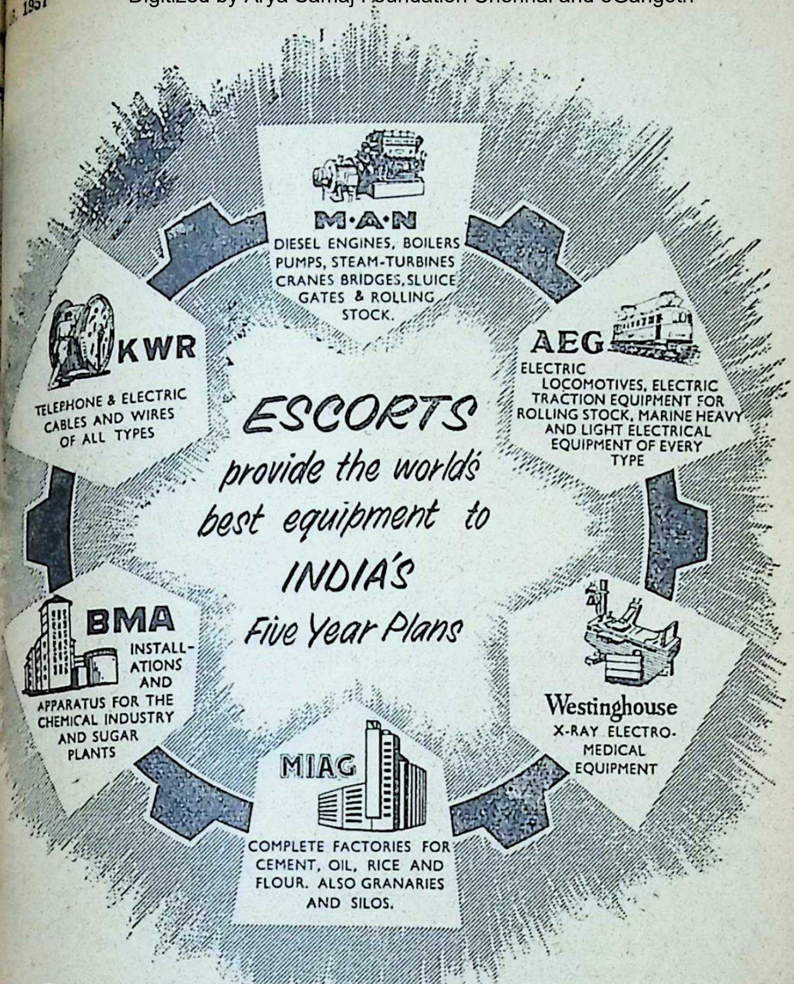

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Preface — Introduction — Origin — Mularaja I — Chamundaraja, Vallabharaja and Durlabharaja — Bhima and Karna — Jayasimha Siddharaja — Kumarapala — Ajayapala and Mularaja II — Bhima II and Tribhuvanapala — Vaghelas — Visaladeva — Arjunadeva, Rama, Sarangadeva — Civilisation is Mortal — Epilogue I: Devaladevi, Epilogue II: Later History of the Vaghelas — Chronology — Administration and Revenue — Revenue — Economic Life: Agriculture, Industry, Trades and Professions, Foreign Trade — Religious Life: Saivism; Vaishnavism, Suryya, Ganesa, Sitala; Religious Festivals; Minor Festivals; Other Festivals and auspicious days; Jainism — Social Life —Art and Architecture: Sculpture; Wood Carving; Painting — Gujarat Chronicles — References — Appendix — Sources — Bibliography — Index.

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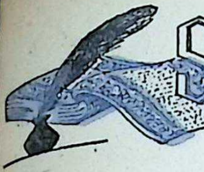

SANSKRIT LESSONS

XVII

माला = Garland

Singular	Plural	
माला	मालाः	1st Case
मालाम्	मालाः	2nd ,,
मालया	मालाभिः	3rd ,,
मालायै	मालाभ्यः	4th ,,
मालायाः	मालाभ्यः	5th ,,
मालायाः	मालानाम्	6th ,,
मालायाम्	मालासु	7th ,,
हे माले	हे मालाः	(Vocative)

Words which end in "आ" (Feminine Gender)

ला = Garland
ला = An abode
ाला = Cowpen
का = Box
का = Bee
ा = Louse

७ शिखा = A tuft of hair
८ दीपशिखा = Flame
९ निशा = Night
१० वेला = Time
११ दिशा = Direction
१२ पीडा = Pain

RCISE XX.

ate into English:

१ त्वं कुत्र गन्तुं इच्छसि ? २ सः मुम्बापुरीं गन्तुं इच्छति। ३ अहं तत्र गन्तुं न इच्छामि। ४ अरुणः दुग्धं पातुं गच्छति। ५ विल्सनः चायं पातुं अल्पाहारगृहं गच्छति। ६ अहं जलं तक्रं वा पातुं इच्छामि। ७ पुस्तकागारे सः किं पठितुं गच्छति ?

८ सः बालः पठितुं शालां गच्छति। ९ अहं वृत्तपत्रं पठितुं इच्छामि। १० क्रीडाङ्गणे क्रीडितुं गच्छन्ति। ११ त्वं कासारे क्रीडितुं आगच्छ। १२ अहं तत्र इच्छामि। १३ जोन्स्नामा विद्वान् सभायां वक्तुं आगतः। १४ सज्जनाः असत्यं न इच्छन्ति। १५ मेरीं धावितुं सज्जा वर्तते। १६ रुग्णः सः धावितुं १७ अहं प्रधानामात्यं पत्रं लिखितुं इच्छामि। १८ भारतदेशे देवा अपि इच्छन्ति। १९ हिमालयं द्रष्टुं कः न इच्छति? २० आभूषणानि धारयितुं न इच्छति?

EXERCISE XXI.

Translate into Sanskrit:

1. What does he purchase? 2. I do not buy anyth 3. Will you buy ghee? 4. Who sells grains? 5. Farmer sells gra 6. He will not sell milk. 7. Who will sell milk? 8. We wors God Almighty. 9. Will you all go to that garden? 10. They not play now.

ANSWERS TO EXERCISES:

XVIII १ वत्सः धावितुं इच्छति। २ अहं श्वः आगन्तुं यतिष्ये। ३ रामः पत्रं वाञ्छति। ४ बालः सम्यक् वक्तुं न प्रभवति। ५ त्वं कर्म कर्तुं यतस्व।

XIX १ तत्र बालाः देवं पूजयन्ति। २ अलसः नरः वेगेन गन्तुं न शक्नोति। ३ बालः क्रीडाङ्गणे न क्रीडति। ४ किं त्वं शालायां न क्रीडिष्यसि? ५ वसन्तः तत्र क्रीडिष्यति। ६ ते बालाः तत्र प्रतिदिनं क्रीडन्ति। ७ स बालः कुत्र ८ त्वं यदि प्रातः चलसि तर्हि आरोग्यवान् भविष्यसि। ९ उद्याने कुसुमानि १० तडागे कमलानि सन्ति। ११ वृक्षे पुष्पाणि सन्ति। १२ किं तत्र कोऽपि १३ यदि तत्र छात्राः भवेयुः तर्हि तैः साकं अहं क्रीडिष्यामि। १४ किं त्वं साधं खाद्यं भक्ष्यसि? १५ अहं अस्मिन् दिने न भक्षयामि। १६ अश्वाः धावन्ति। १७ आरोग्यवन्तो जनाः त्वरया चलन्ति। १८ स रोगीं बालः कथं गन्तुं शक्नुयात्? १९ किं त्वं प्रातः देवं न पूजयसि? २० वयं प्रतिदिनं देवं पूजयामः। २१ यूयं सर्वे देवं किं न पूजयथ? २२ किं त्वं श्वः देवं पूजयिष्य

ware of morbid thoughts...a hint in the mind may be worse than a wound in the body

HYSTERIA

Clifford R. Anderson

STERIA does many strange
ings to the human body.
condition taxes the skill
octor more than trying to
se and treat such cases.
there is very little real
for the patient's strange
ints. Yet to such a person
eems so very real. What he
understand is that such
ons always arise from some
mental conflict. The con-
can never be satisfactorily
up until the underlying
has been removed. Hys-
a very strange disease.

eria is the cause of many
of fits. Most doctors can
tell the difference between
rical fit and a genuine case
epsy. The hysterical per-
ely if ever actually injures
. He is usually very care-
control his bladder and
during an "attack". But a
ileptic has no knowledge of
happening during his at-
And if there is any further
about a true epileptic, a
machine, called an electroencephalograph, will usually reveal the peculiar brain waves of a genuine case of epilepsy.

There are many forms of hysteria. Most patients never realise their true condition. As a rule, hysteria tends to develop in younger people, especially in those who are highly sensitive. Most of these patients are rather immature in their mental outlook. Such people are often highly intelligent. Many of them have vivid imaginations that often seem to run in rather romantic ways. Such patients will sometimes develop all kinds of amazing symptoms that strongly resemble those of other people who may be suffering from some organic disease. And yet a careful examination will show no physical cause for the patient's complaints. They are all due to a peculiar type of defense mechanism that lives within the deepest recesses of the human mind. Such patients are really not dishonest, for they are fully convinced that their complaints are genuine.

Many cases of temporary blindness are due to hysteria. Such a person may say, "Doctor, I went blind yesterday, and I haven't seen a thing since!" This may be true, but such a case could be due to hysteria. So are most cases of sudden loss of memory, especially in younger persons. Peculiar habit patterns, such as tics, and jerkings of the arms and legs, tremors, sleepwalking, frothing at the mouth, and inability to speak —all these and many more are usually due to hysteria.

The tendency toward hysteria begins in the very earliest years of life. Some children may feel they are unloved and unwanted by their parents. Or they may be jealous of others in the family, or even of one of their parents. In any case they are not happy with life because of some deep personal problem. They struggle to win approval, but often without success. And so, in early life, they unconsciously discover that some slight illness suddenly makes them the centre of interest in the home. It may be nothing more than a sore throat or a slight fever. But for a few glorious hours they are able to enjoy more attention than some other more popular member of the family. The interest fades all too soon. But the next illness may last longer, or perhaps it may be more dramatic. And so before the child is able to reason thinks out for himself, the pattern is set for the development of hyst in some form or other in the l years of childhood and youth.

Every child has a deep need affection and love. Yet ma children are denied this in th own homes. As a result, many them suffer from feelings of lo liness and rejection all throu their lives.

Parents, if there is one th above all others that our childr need, it is love—strong, sensib enduring love. This does not me some petty, romantic flight of imagination, nor any silly baby attitude, but rather a genuine fection and understanding in the problems of life. Even youngest child in your home h his own peculiar problems to me To him they are intensely re He needs to have these proble solved. He longs for true co panionship and love. Then let hi feel that you are with him in the things he wants to do. He him to build into his charac those virtues that will endu through all the conflicts that ahead of him.

How true are those wonderf words, spoken so long ago by t great apostle and psychologist the Greco-Roman world, "But n abideth faith, hope, love, th three: and the greatest of these LOVE."

[From: *Signs of the Tim*

nightly Profile—73

Dr. Adolf Schaerf

he fifth of last month the
strian Vice-Chancellor Dr.
lf Schaerf, 67, was elect-
sident of Austria. This
st Austrian election since
ration of her national in-
ce and the third post-War
He succeeds Dr. Karl
nd Gen. Theodor Koerner,
alists. At the time of the
it is interesting to note,
erf too was the Chairman
ustrian Socialist Party.

rm of the Austrian Pre-
normally for six years
s more a symbol than an
ministrator. As it is, the
nning of the state today
the hands of Chancellor
overnment.

in other European states,
ident of Austria is elect-
pular vote and not by the
nt and the exercise of
is compulsory, failure to
ing punishable with fine
isonment. In the recent
the issue was simple:
the President was to be a
or a non-politician. The
obviously plumped for
er.

as born on April 20, 1890,
le class family in Lower
His mother, a farmer's
daughter, made artificial pearls and thus supported her family. She taught the trade to her husband and children. She gave her son a decent education at Vienna. Adolf worked his way by tuitions and ended up in 1914 as a Doctor in Law and Philosophy.

Even as a student he found himself attracted to the Socialist movement and when he returned from World War I in which he won distinction, he became Secretary of the Socialist group of the

Parliament which took over from the Hapsburgs. He was elected to the Upper House of the Parliament in 1933. When the Dollfuss regime came, he was arrested and released after a few months. At this time he found his academic qualification of use in defending political prisoners.

But Dr. Schaerf's interest always lay in strengthening the Socialist camp which he did from underground. Hitler's Gestapo arrested him twice and he narrowly escaped the executioner's hands by disappearing at the right time. He took a leading part in resisting reactionary forces backed by communism by cementing all nationalist forces in the country. With the result, when Dr. Karl Renner formed the first provisional Democratic Government, he invited Dr. Schaerf to join his Cabinet. Since then he had become Chancellor of Austria which tion he had been occupying distinction for over a dozen now.

Long faced, bald headed, Schaerf is a man of few w He is essentially a man of ac He is an able administrator. has acquitted himself as a and factual leader who had his country in tact between 'contending occupationists and ternal extremists. He has lent links with the Internat Socialist movement and his tions with the British L Party are said to be particu cordial. Under his Presid Austria bids fair to become a portant member of the Euro comity.

Dr. Schaerf is a widower and has one daughter.

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sana Dwatrimsika—46

THE PRINCES BID FOR ESCAPE

Dharmaraja was the king of Vishnupuri. His three sons went out in search of adventure. In the midst of a deep forest they came across the abode of three heavenly apsaras. *The* apsaras *fell in love with the princes. They made merry with the princes at night, and after transforming them into stones, returned to heaven at daybreak. A stone statue points out to one of the princes their sad plight and suggests they should escape.*

HE statue adorning the pillar said to the prince: "Prince, I shall give you seven magic les which you must preserve. night, all you three brothers take special efforts to please women and while they are fast p, you must make a bold bid scape to your native country. must take the shortest e. Even then, you will not be of danger. They are likely to h up with you by their supe- powers and drag you back their clutches any time before Should you have any trouble them, throw one of these les before them. It will cause g impediment which will take g time for them to overcome. he meantime you can ride as as you can. You can continue ake use of the remaining peb- till you reach your place."

e are much obliged to you, e! We shall do according to advice," replied the prince returned to his apartment efrom he managed to contact two brothers and communicate the statue's advice. All of them agreed that they they should lose no time in acting upto it the very same night.

As a result of the ministrations the three divine damsels were soon fast asleep. At a signal, the three brothers collected at the far end of the colony and jumping on their steeds literally flew in the direction of their home-town.

They must have ridden for a couple of hours when one of the women awoke. Not finding her paramour by her side, she peeped into the adjoining room where her sister lay fast asleep. Her lover too was not there. She roused her and enquired if she knew the whereabouts of the two princes. On receiving a negative reply, they together roused the third sister whose lover too appeared to have slipped. They smelt rat. So using their supernatural powers they mapped the fleeing lovers and rushed with the intention of bringing them back.

The familiar sweet aroma descending on the fleeing princes announced that the damsels were close on them. They looked back and there they stood ready with ropes to tie them. Sizing the danger they were in, the middle prince threw one of the magic pebbles given by the statue between the pursuers and themselves. There rose on the spot a huge impenetrable forest with hills and dales, thick with thorny bushes and impassable rivers and what not. For a time this proved a barrier and while the damsels were struggling to cross it, the three princes made good their way by spurring their horses to maximum speed.

In less than half an hour the damsels had extricated themselves from the forest and were hot on the heels of the fleeing princes. The middle prince threw one more pebble on the way which created a big gulf in the shape of big seas. The divine damsels had not much difficulty in this case as they took to the air after an initial setback and caught up with the fleers.

The prince threw another pebble which created a veritable horde of wild beasts like lions, tigers, bears, jackals, etc. They charged at the three damsels and tried to arrest their progress. The princes, not stopping to look back, redoubled their speed.

Ultimately the women were more than a match for the beasts and dodging them cleverly, they went in hot pursuit of their paramours. When they were very close, the middle prince threw one more pebble which created a ne of reptiles like snakes, scorpion and similar poisonous creature They fretted and fumed agains the women, who, although afrai of being bitten, manipulated thei way and overtook the fleeing princes.

Finding the women almost upon them, the middle prince threw one more pebble against them whereupon a flash of lightning descended blinding the women s completely that they could hardly feel their way ahead. The princes on seeing their predicament laughed and made away quickly for their destination.

Finding that the odds were heavily against them, the women felt greatly worried. At the suggestion of one of them, they prayed to Goddess Saraswati, their patron deity, for help. The goddess appeared before them and restored their eyesight.

Having recovered their sight the women discovered to their contrition that it was near daytime and the princes had fled much further. This gave them time for reflection.

The pebbles which created such buffers really belonged to their own house. They wondered how they came to the possession of the prince.

The older girls talked with their eyes and came to the conclusion that the youngest of them was the traitor. In order to live with her paramour exclusively she had stolen the pebbles and d over to her paramour: charged her with that crime; poor girl, her protestations were of no avail. So the two girls, like fiends, killed the gest and tore her limbs for supposed treachery and reed to their heavenly abcde.

e day broke. The princes, red that the damsels would left, returned to the spot e they left them, more out of sity. To their horror they d the youngest girl mauled to s. Her paramour, the youngof the princes, wept loudly reminded of her affection, d not bear to leave her at . He bade goodbye to his her stating that he would prefer to end his life along with his love. No amount of persuasion was of avail with the young e who appeared to have set mind.

e older brothers reluctantly the scene.

llecting the different parts of body of one who had loved as no one could, the young ce started raising a mound of gots from the forest with the ntion of setting fire to her last ains, pitting his own live body the pyre along with it.

s he was about to set fire, Lord kara and Parvati were passing through the sky just above place.

arvati called the attention of Lord to the tragedy enacted w when Shankara descended re the prince and asked: "My child, why do you want to perish?"

The young prince on seeing the Divine Pair, fell prostrate before them, and prayed: "My Father and Mother! What have I left in this world after losing my heart! Please let me extinguish my soul!"

Parvati looked meaningfully at her Lord whereupon the Lord said: "My son, don't do that. You shall have her back."

So saying He touched the body of the dead woman and vanished.

The young damsel awoke as though from sleep and who can describe the joy of the prince?

The young prince related to his sweetheart how he could restore her by the intervention of the

(*Continued on page 71*)

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INTRODUCTION TO THE VEDARTHASANGRAHA OF SREE RAMANUJACHARYA. By S. S. Raghavachar, M.A. Published by the Mangalore Trading Association (Private) Ltd., Car Street, Mangalore-1. Pp. 168 + vi. Price Rs. 3.

Among the nine works stated to have been written by Sri Ramanuja, the first work occupies a unique place inasmuch as it constitutes a scientific exposition of the Upanishads from the Visishtadvaitic point of view. According to Ramanuja, the Upanishads move round these fundamental notions: the nature of Reality and the means to ideal of human endeavour. It is common knowledge that difference in interpretation of these texts arises from the difference in determining the relation between Brahman, Self and the world. Sri Ramanuja's school considers Brahman to be non-dual but constituting the ultimate Reality. The self and the world are a mode of Brahma. The great text तत्वमसि is therefore interprete by him in that light. The origin consists of vigorous Sanskr prose. It is said that Ramanuj expounded this work before Lor Venkatesa of Tirupati along wit *Sri Bhashya.* The present translator follows for the most part th *teeka* of the able commentato Sudarsanasuri.

The second book contains elucidation of some historical questions and the translator's reflections an researches on the text in the ligh of the expositions of great Acharyas like Sri Desika. Together these two works may be said t constitute an authoritative gui to Visishtadvaita philosophy.

A NEW APPROACH TO TH RAMAYANA. By N. R. Navlekar, M.A. Published by th Author, 411, Wright Town Jabalpur, Selling Agents: Mykale Subscription Agency, 17 East Central Road, Street No. Dhantoli, Nagpur-1. Pp. 272 XXXII. Price Rs. 10.

That the *Ramayana* continues to be of interest—good, bad and indifferent—to us for thousands of years now is only a measure of its elemental greatness. There have been hundreds of commentaries on the *Adi Kavya,* each looking at it from an individual angle. But al ly add to the greatness of nal *grantha*.

years back the Rt. Hon. S. a Sastri delivered a series es on *Ramayana* which is l in a book. In that series, given expression to a view although not orthodox, vour with some scholars. , the present book aims to "new" interpretation to the f Sri Rama. The present says that Sri Rama was mortal, but a great political litary genius, who, against lds, raised the Aryans of e from the depths of sub- e to glorious independence; e world of Rama was no ythical than that of ours. iew is not altogether new. present book has the merit nting the case in a sus- manner. That is not to say ese interpretations cannot be refuted or substituted r equally effective argu- One thing is sure: the au- mself will, as the years roll e found sufficient reason to the present views, as have done.

TMA GANDHIYIN SUYA- RITAM (Mahatma Gandhi's iography in Tamil—Abrid- . Published by the Tamil Gandhi Memorial Fund, kulam, Madurai. Pp. 350 + . Price Rs. 1.50.

e can be no greater service present moment than the of Mahatma Gandhi's gospel among humanity in all its strata. The publishers, therefore, deserve our praise in making available this excellently got-up book to the neo-literates of Tamil Nad at a popular price. The translation is chaste and simple.

PRINCES BID FOR ESCAPE–*Contd.*

Divine Pair. The young lady supplemented the story by relating how her own sisters had murdered her.

The two of them had all the hours of the day and night for themselves oblivious of the past, present or future.

At the closing hours of the night, the young girl remembered her primary duty at Devaloka. With great reluctance she sought permission of the prince for leaving him, saying "My Lord! Don't think I am leaving you for ever. I shall never forget you or my duty. I shall do one thing: I shall leave with you my divine *veena*. Whenever you want me, you just raise a tune by playing on it and I shall be there to serve you to your heart's content. But mind you, you must keep that instrument in safe custody and should not allow it to be touched by any other hand when I will not be responsible to the consequences."

So saying, she flew to heaven and brought back the *veena* which she entrusted to the prince. After bidding him sweet adieu, she flew to heaven. [*To be continued*]

ACKNOWLEDGMENTS

DONATIONS

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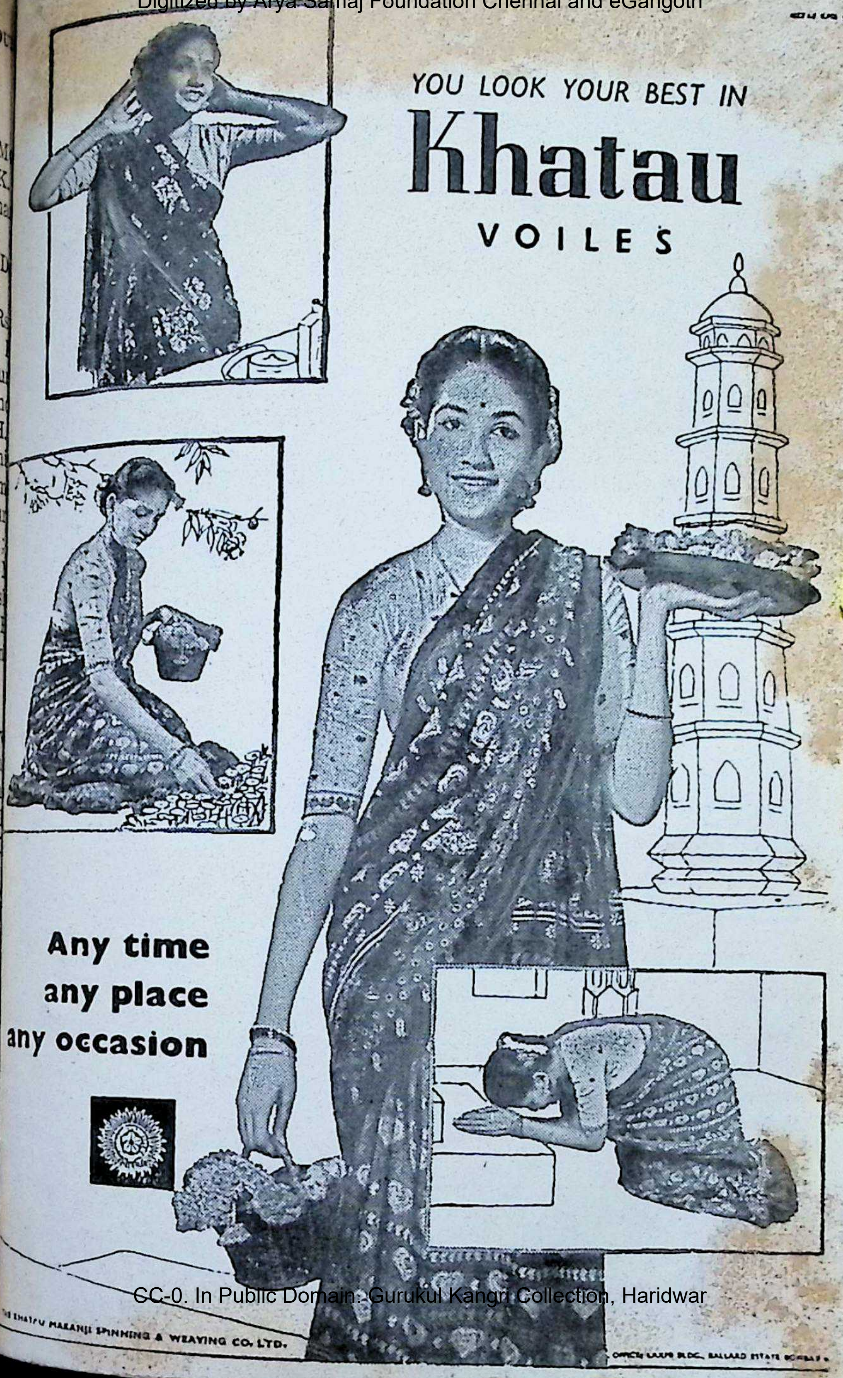
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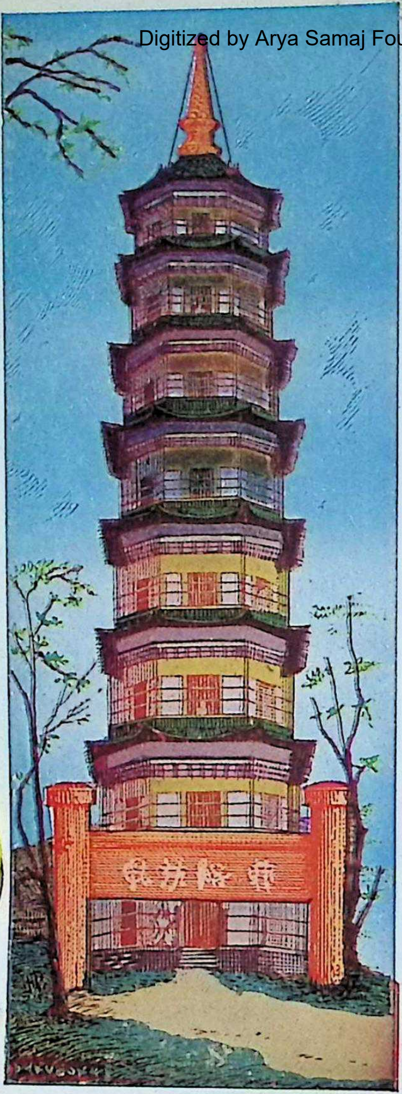

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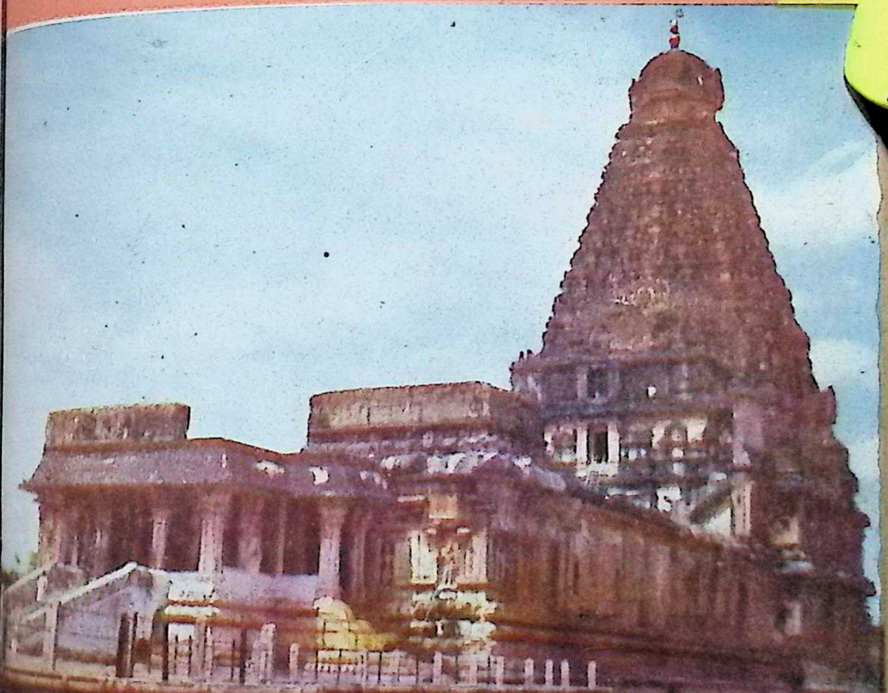

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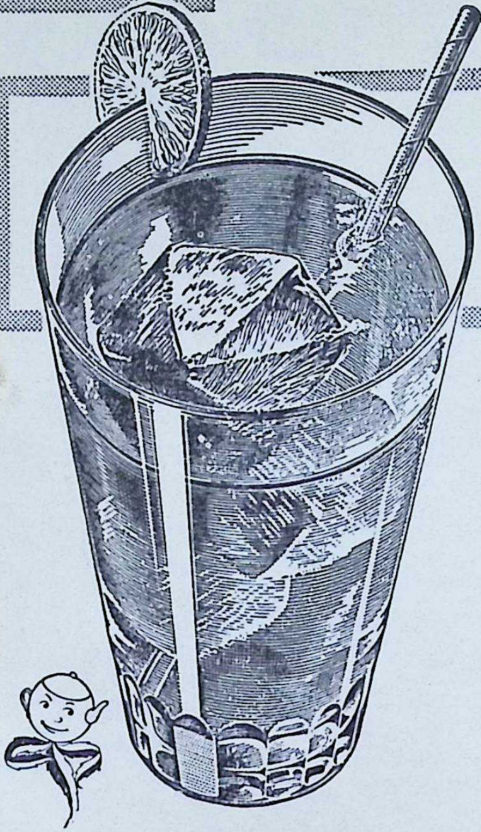

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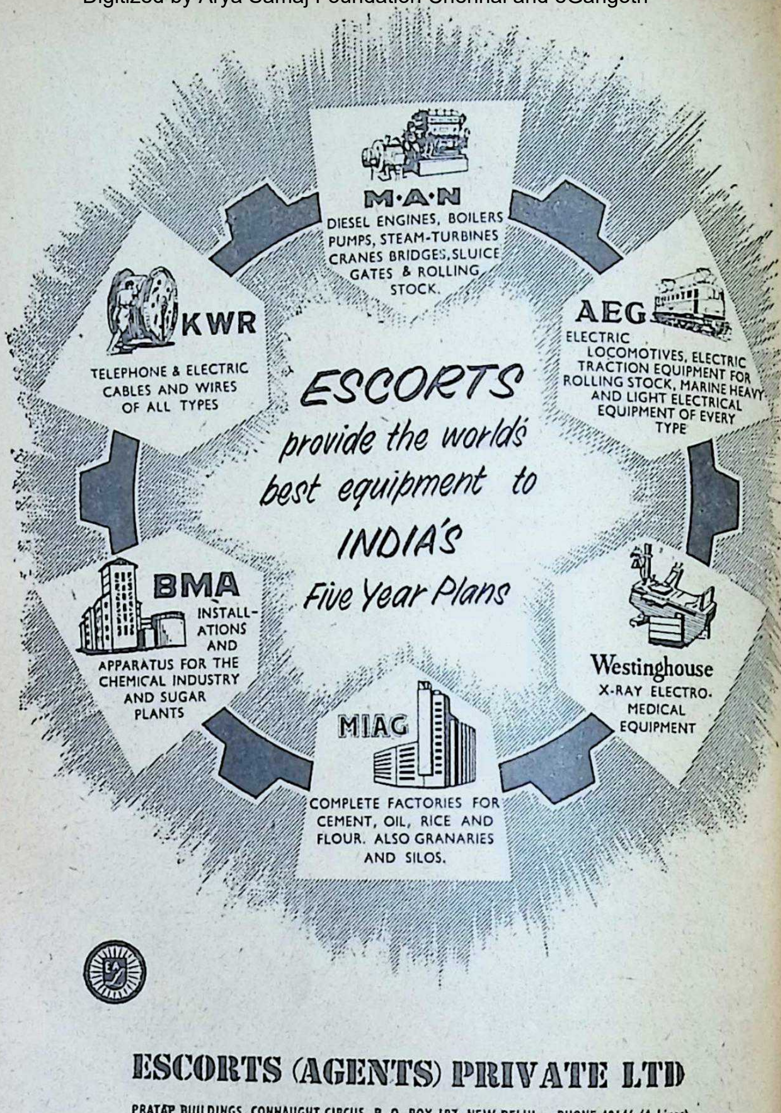

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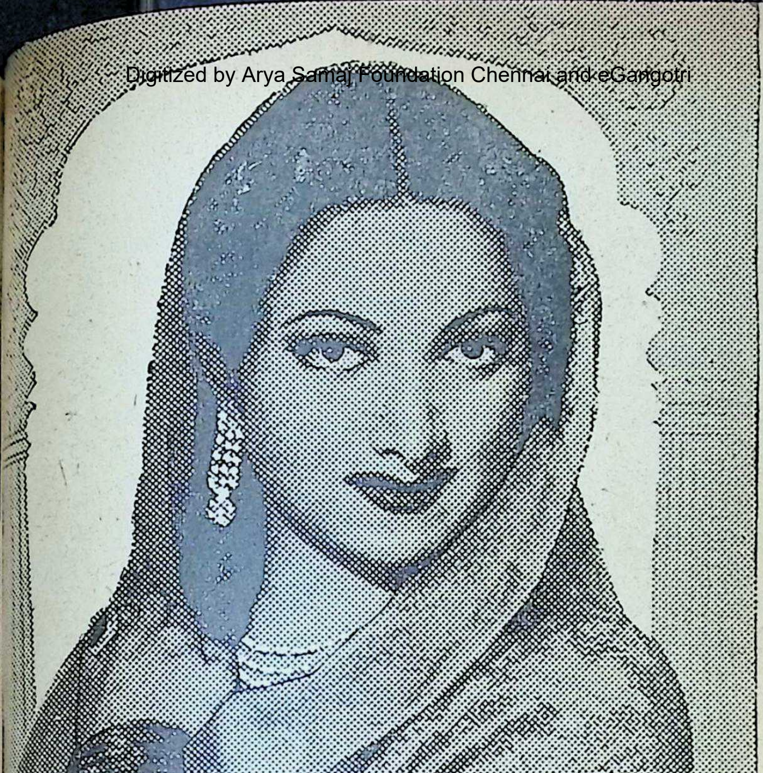

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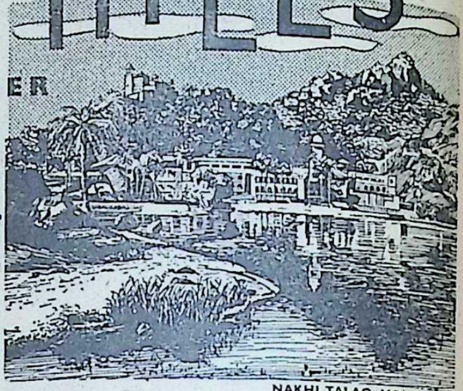

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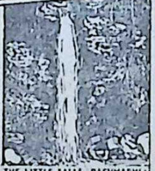

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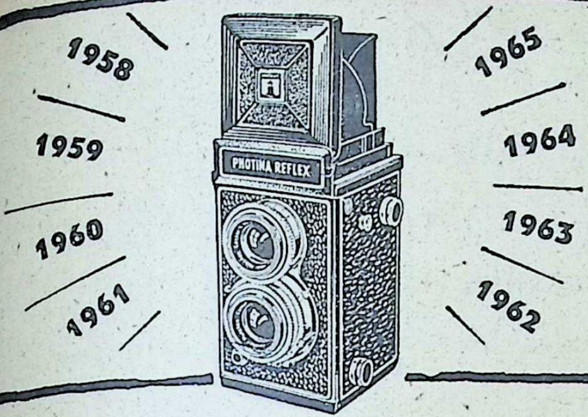

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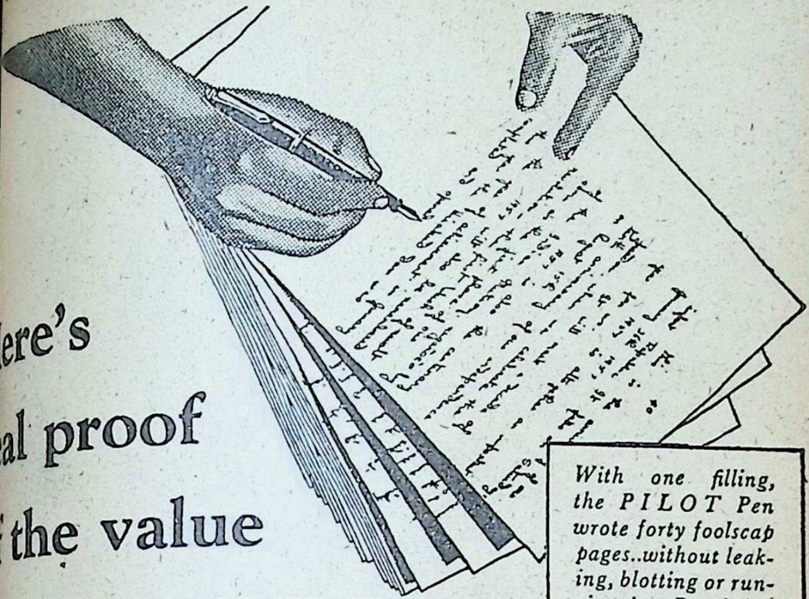

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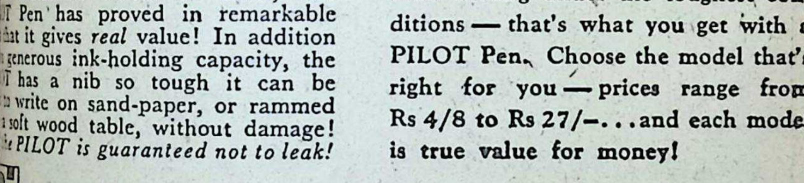

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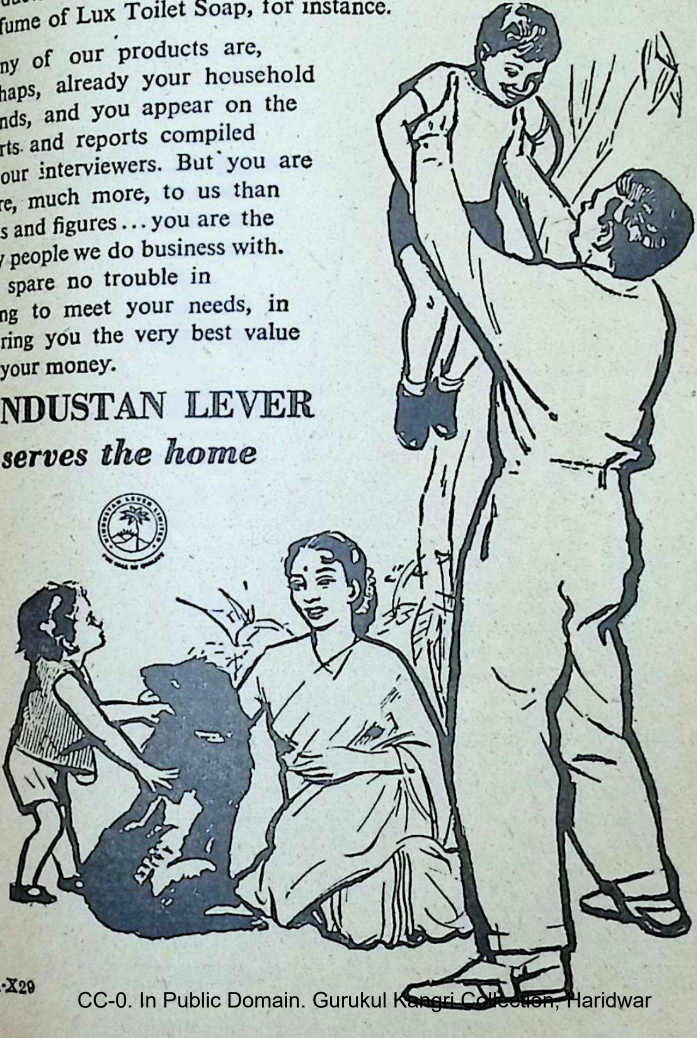

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BHAVAN'S JOURNAL

JUNE 30, 1957

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BHAVAN'S JOURNAL

आ नो भद्राः क्रतवो यन्तु विश्वतः।
Let noble thoughts come to us from every side
—*Rigveda*, I-89-i

DIVINITY

अदितिर् द्यौर् अदितिर् अन्तरिक्षम्
अदितिर् माता स पिता स पुत्रः।
विश्वे देवा अदितिः पंचजना
अदितिर् जातम् अदितिर् जनित्वम् ॥

The Divinity is the heaven, the Divinity is the mid-region;
The Divinity is the Mother, the Father, the Son;
The Divinity is all Deities, the Divinity is the five-classed men;
The Divinity is all that is born and will be born.

—**Rigveda, I. 89. 10.**

Late Shri Krishnalal Mohanlal Jhaveri

When in February last, in the midst of the Bi-Decennial Celebration, the Bhavan feted Diwan Bahadur Krishnalal M. Jhaveri on his 89th Birthday, little did we dream that we would be honouring him publicly for the last time. On 15th June 1957, after a brief illness, Shri Jhaveri passed away full of years and honours.

The late Shri Jhaveri—Kaka as he was affectionately called by his close associates—was a great pillar of strength to the Bhavan with whose activities he was closely connected for two decades from its very beginning. His wise guidance and counsel he gave unsparingly to the Bhavan during his life-time. To Shri Munshiji personally, Shri Jhaveri meant much more, for he has often expressed his gratitude to the great help received from Shri Jhaveri in the early days of his career in Bombay. Even before Shri Munshiji came to Bombay, there had existed a long and intimate relationship between Shri Munshiji's family and that of Shri Jhaveri. A Member of Bhavan's Governing Body, Shri Jhaveri had been one of its valued friends and guide. He was the Chairman of Mungalal Goenka Sanskrit Trust, the entire surplus revenue of which goes to support the Post-Graduate Department of the Bhavan. He was also connected with the Gujarati Sahitya Parishad since its inception.

In the larger view, the ser- es rendered by late Shri averi to Gujarati literature d to the academic life of mbay in general, for a mber of years, could be itten in letters of gold. He d been connected with al- st all literary and educa- nal activities of Bombay rticularly since 1928 when retired from the Bar and Bench.

Starting his career as an vocate of the Bombay gh Court, Shri Jhaveri rose the position of the Chief dge of the City Small uses Court and later as dge of the Bombay High urt. In his retired life he d been actively connected ith various educational insti- tions. He was a Member of e Syndicate and the Acade- ic Council of the Bombay iversity, Dean of the Law culty, Chairman of the iversity Library Com- ittee and had been on seve- al Committees and Boards of udies. He was also the ice-Chancellor of S.N.D.T. iversity. He was a great ersian scholar.

The fact that he had, for quite a number of years been entrusted with the task of prescribing text-books in languages like Hindi for University classes shows his proficiency in linguistics.

An eminent scholar and writer, he has a number of books to his credit, some of which are:—

"Milestones in Gujarati Literature" (Upto Dayaram); "Further Milestones in Gujarati Literature"; "Present State of Gujarati Literature"; "Development of Gujarati Literature"; "Collected Speeches and Papers"; ''Collected Speeches & Papers (II Part); Etc. etc.

To the very last days of his life, the late Shri Jhaveri was very active not only mentally but also physically which had made people wonder at his stamina. His zest for life was immense. A lively conversationalist, his sense of humour was remarkable. May his life be an example to us all! May his soul rest in peace!!

Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 130

★ 'COACH AND SIX' ★ BHAVAN IN DEL
★ HINDI: FACTS & FUTURE

Bharatiya Vidya Bhava
Bombay.
JUNE 30, 1957.

MY YOUNG FRIEND,

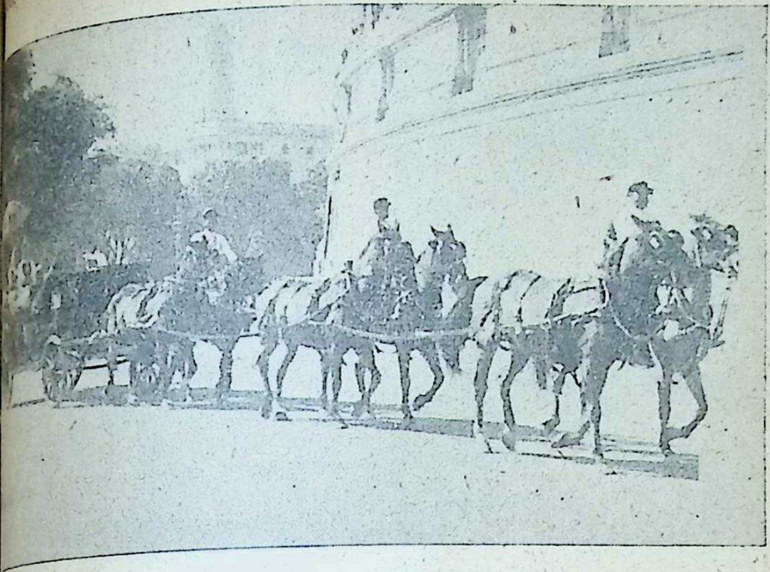
ON the morning of May 13th I arrived at Delhi from Roorkee. Within an hour I was in the Visitors' Gallery in the Central Hall of Parliament, where Rajendra Babu was going to be installed as the Rashtrapati for the third time. I was present when he was first installed, if I mistake not, on the 25th or 26th of January, 1950. The ceremony was then held in what is now the Museum Room of the Rashtrapati Bhavan. I was lucky to be present again on this occasion.

I have vivid memories of the great constitutional battles that we fought in this Hall between 1946 and 1950; of the opening of the Constituent Assembly in December, 1947; of the midnight of August 14, 1947, when the transfer of power took place.

On this occasion also the H crowded to capacity, had an air ceremonial importance. Person ly, it was a delight for me to m old friends recently elected to t new Parliament.

• • •

The President drove to the Pa liament House in a coach and si A very large crowd stood waiti for hours to witness this proce sion. However, the 'coach a six' stuck in the throat of som critics. We are a wonderf people. We like power, pom ceremony, tradition. We want worship some one or the other the leaders in stupefied admirati as if he were an *avatar*. We lo processions and military parad as any other nation on earth. the same time, we are equally



The President on his Coach and Six

to maintain our reputation her-worldly ascetics, by running these things down.

do not seem to realise that ffairs of life are complex. is place in it for simplicity, so ceremony; for humility ell as pomp; for austerity as irring rituals which move the and build the tradition. hiji made it a point to go on t even on an happy occasion; ven he saw to it that every ress Session opened with due nony.

annot understand for the life e why there could not be , ceremony and dignity on onial occasions where popu- imagination has to be stirred, associated with simple living and austere habits. I have never seen our troops marching to the air of a martial tune without feeling a thrill; and many have felt similarly. And if the Rashtrapati had gone to attend his ceremony in a miserable coach and a pair, or a soulless, machine-driven car, however costly, I would have certainly felt something essential missing.

Life must not be luxurious and extravagant. But it must not necessarily be one long wail; it should be rich and joyous; and in order to make it so, ceremonial impressiveness, miscalled 'pomp', is as essential as the ceremony itself. I wonder whether we will be able to outgrow the pretentiousness which compels us to con-

Shri Girdharilal Mehta

demn things which the human nature loves, or finds necessary for its flowering.

When the Rashtrapati arrived at the Parliament House, he was welcomed by the Vice-President and the Speaker, and received an ovation from the members of the Parliament and those of us who had the luck to find their way to the Galleries. I was, however, a little disappointed at the applause which followed the swearing in of the Rashtrapati. It was not as tumultuous as I expected. There was a certain amount of diffidence, may be due to the fact that some members were new. I would have expected a more heartening applause when by far the most highly respected man in the country was sworn in as the President. similar occasions in the past cheered to the echo.

• •

On the 16th of May, the Bhavan building at Curzon Road, Ne Delhi, was opened. It was truly 'landmark in the history of t Bhavan', as Mummy said whi welcoming the Prime Minister. is the first building of the Bhava to be opened outside Bombay. A luck would have it, it was to b in the Capital of India, where t quote her again, 'the world mee India and India meets the worl

Panditji arrived at the site a 5-30 p.m. As I came with him, was glad to see that the audien was large and the whole spa full. It showed that even i New Delhi many people could attracted to a non-political gathe ing. Or, was it the magic of Pa ditji's presence?

Shrimati Ramadhyani and th well-known musician Purusho tamdas Jalota sang the Bh van's prayers. These prayers hav become part of Jalota's repertoir and have been in great deman even in Lucknow.

Then followed the reading o messages and the speech by on of the Trustees, Shri Damodard Khannah, whose choice Hind delivered with rare self-assuranc was delightful to hear. Shri Girdharilal Mehta, who had so generously given us the building, wa the soul of modesty; he *would n*

New Delhi to receive
to
Pandit Govind Ballabh
better known as Pantji,
he gave compliments to the
n for the work it was doing
nphasized the ideal of *Satyam*
Sundaram, for which we
een working. Sri Anantha-
m Ayyangar, the Speaker,
l Panditji to perform the
g ceremony. While doing
emphasized the greatness of
s culture.

ditji began by placing the
side of the shield and drew
ttention to India's shortcom-
He also complimented the
n for the work it had been
and was good enough to
be the inauguration of the
Branch as 'a cultural inva-
f Delhi.' This placed a ter-
esponsibility on the Bhavan,
I shuddered at the prospect
not being able to fulfil the
tations that we had raised.

ditji also released our three
books: *The Struggle for Em-*
Volume V of our History,
g with the period 1000 to
Rajaji's *Ramayana* and the
of *Indian Sculpture.*

task was the easiest of all. I
o thank Panditji and all those
had helped and co-operated
e Bhavan's work. The light
hments gave me an oppor-
to meet dozens of friends
I had not met for years.

* * *

On the 17th I was at Agra to attend a farewell function organised by the University. I also performed the opening ceremony of the building of the Hindi Institute. In eighteen months, this Institute, sponsored by me, has justified the hopes which I entertained about it. Under Dr. Bishwanath Prasad and Dr. Satyendra, it has done excellent research work, and in collaboration with teachers of Bengali, Oriya, Gujarati, Marathi and Tamil, created an atmosphere in which alone Hindi can develop as a national language.

The rise of great nations or the flowering of national cultures has always been associated in history with the growth of one or the other language. As far as I can see, the greatness of India and the re-integration of our culture with modern conditions are, to a large extent, bound up with the growth of Hindi as the national language. On more than one occasion, therefore, I have asked the Professors of the Hindi Institute and other Hindi lovers not to forget facts; for it is so easy to do so in a State like Uttar Pradesh, where Hindi is a fundamental article of faith enveloped in sentiment and even passion.

The difficulties which face Hindi are many. However, the facts are clear.

At the time of the Constituent Assembly it was hoped that once the Constitution was adopted, the Government of India, under Article 351, and the States, by a voluntary effort, would take prompt and concerted action to promote Hindi. This has remained a pious wish. No permanent Hindi Commission, armed with appropriate functions and powers, has been appointed so far.

While Hindi is expected to be the official language for all-India use, it is forgotten that it is only an all-India medium of higher education that can appropriately be such a language. For various reasons, the Universities have found it difficult to accept Hindi as the medium of higher education. The difficulty is accentuated by an unplanned and unco-ordinated effort at displacing English. Some of the Universities in the Hindi-speaking States have started a sudden switch over to Hindi; on the other hand, some Universities in non-Hindi States have tried to substitute English by the regional languages.

There is no denying the fact that English has continued to be the Indian medium in matters of higher knowledge and intercourse at an intellectual level. But in those Universities where English is discarded as the medium, students find it difficult to understand the English text-books or lectures delivered in that language. The English that he acquires is generally based on ill-digested guides in an Indian language, or English summaries which he never understands properly. As a result, while there has been a deteri tion in the standard of Eng acquired at the University st mastery acquired over Hindi i a very limited character, lite and ornamental, rather than p cise and flexible.

Let us face an unpleasant f If swayed by sentiment, we f go the use of English, a langu of power which has built up st dards of scholarship and efficie in India, it will not help any nor will it serve the cause Hindi.

Unless Hindi becomes, in so measure, a more powerful inst ment of expression in the hands educated men, at least for a ge ration, it cannot replace Engl as an all-India medium of pow

If English is being replaced Hindi rapidly, a wide lingui gulf will open between the Hi and non-Hindi States. A new li guism will rise in the country; t development of Hindi itself will retarded and its ultimate acce ance as the national language w be delayed. For the sake of Hin itself, we should guard against t possibility of a new linguism i the country.

Hindi cannot be the *Rashtr bhasha* unless it draws predo nantly from Sanskrit, as is la down in the Constitution. T study of Hindi must, therefore, b linked with the study of Sansk will enable students, particu- from non-Hindi States, to Hindi more easily; it will enable the Hindi-speaking nts in the North to use Sans- words with ease and accuracy. rit words could only be intelligently, if there is some round of Sanskrit language.

Hindi has some day to replace ish, both English and Hindi be accepted as the media her education in every State country. Then regionalism end to give place to nationa- There will be nation-wide for graduates of all univer- administration will be non- nal in its outlook, and con- and exchange between scho- and teachers will continue as e.

purpose of making Hindi a um of higher education will however, be achieved by mere lation of text-books prepared econd-rate literary men. The ry men, thinkers and pro- rs, who set the tone in mat- of higher expression, should learn to think and express selves in Hindi before it ac- genuine power and rich-

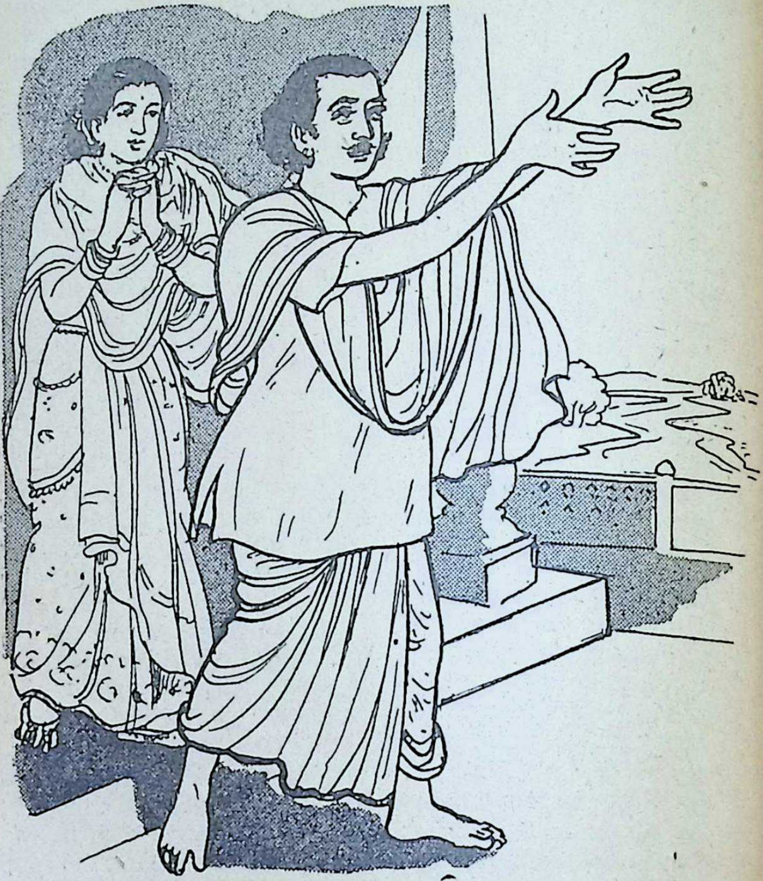
have a long way to go in direction. For some years to our best men in the country have to draw upon a powerful rich language like English for lishing contact with modern thought, language and expressiveness.

We should, however, go forward to use Hindi in whatever way we can and to the extent to which it can serve our purpose; to absorb appropriate words from whatever source they come; to develop new shades of meaning required for modern purposes by constant contact with English; to draw inspiration from Sanskrit so that the genius of Hindi may not suffer, and, above all, not lose the freshness of the spoken language by failing to absorb the living elements of popular speech.

The Rashtrabhasha *Bharati,* as I conceive it, would be a broad-based edition of Hindi. In the texture of such a language the warp will be supplied by Hindi, the weft by the regional languages; its harmony will be maintained by Sanskrit and its modern flexibility by English. If we desire to shape and strengthen the life and culture of India, it is necessary for us to weave this fabric.

I trust that the Hindi Institute at Agra will follow the lines I have indicated. It will then be the one great institution in the country which will help in the development of Hindi as the national language.

Yours sincerely,



BILWAMANGAL

Sketch: *Ravishankar Raval*

MY LORD FOR EVER

SRI BILWAMANGAL

Prostrations unto Thee—All Effulgence Divine, to Thee protector of the cows, supporter of the Universes, resting on the bosom of Thy devotee Sri Radha and having for a bed the soft body offered by Sri Shesha—the thousand-hooded serpent.

O Ye! wise ones, who have sought Him in vain in the wilds of the Vedas, take my advice and discover Him successfully in the abode of the Gopikas, where this Goal of the Upanishad-worshippers, stands fastened to the pounding stone.

I bow to the spotless Lord, who sports underneath the kadamb *tree in Brindaban, and seated in the* Padma *(lotus)* yoga asan (yogic-*posture*) *delights the devotee, by playing on the flute.*

Art Thou veritably the cupid? or the Abode of Effulgence? or quintessential sweetness? Ah—Thou the nectarean balm to my sore eyes! Inspirer of my speech, Lord of my heart, who art Thou, O wonderful youth who stands before my eyes?

Thou conferer of the boon of Love; fulfiller of my desires, Thou granter of insight and lordship—Thou art my life and support. I know of no God besides Thee; none equal or superior to Thee. Thou art my Lord for ever and ever.

[Translated from the Sanskrit original by Sri Bankey Behari.]

What gives Meani

THOSE to whom life has been kind should not accept this good fortune as a matter of course. If one is allowed to lead a secure life while so many around who deserve better are confined to miserable surroundings and subjected to tragic blows, it is one's duty to think continually of those who were denied the privileges one had.

My position as a teacher brought me into close relations with young men and women in the plastic years of their life. The subject of philosophy, which is not primarily utilitarian in its aim, is a great instrument of liberal education. Its aim is one of elevating man above worldliness, of making him superior to circumstances, of liberating his spirit from the thraldom of material things.

Philosophy claims to implant in the minds of those who are of a nature to profit by its teachings and influence a taste for those things which the world cannot give and cannot take away. If properly pursued, it arms us against boredom and discouragement.

It may not prepare us for success if we mean by it accumulation of material wealth. But it helps us to love those aims and ideals, the things beyond all price, on which the generality of men who aim at success do not set their hearts. To form men is the object of philosophy.

In the hours I was privileged to spend with my pupils, it was my ambition to educate them to a belief in a spiritual and ethical universe. If the central truths of mysticism and charity, inwardness and love are brought home to our hearts and thoughts, the tempta-

Value to Life . . . . .

In this article, extracted om his Essay **My Search** or **Truth**, Dr. S. Radha- ishnan, Vice-President of dia, makes out a convinc- g case for creating in our udents belief in a spiritual nd ethical Universe if we ant to avoid temptation to religion in later life.

s to irreligion which assail us later life will have little power overcome us.

t is essential to awaken in one's pils a feeling of need for a nt hour, a time of pure refresh- nt for heart and spirit, for self- mmunion, which will help them collect their thoughts, reassem- their personalities and find mselves.

n that silence we hear the still voices of the soul with its plaintive cry of the prisoner for freedom, of the wanderer for home, the cry of the finite for the infinite.

Religion is what we do with ourselves when we are alone. In every one of us is a secret shrine where no one could intrude, to which we must retire as often as possible and discover what our true self is as distinct from the appearance we present to the world outside. Most of us are self-deceivers and constant examination alone can save us. Silent communion is an essential part of all worship.

The *Book of Revelation* has a striking phrase that, as the seer watched the angels worshipping before the throne of God, suddenly "there was silence in Heaven for the space of half an hour." The strains of music ceased; the voices of the heavenly choir were stilled. That silence was not a dead one but pulsing with life, when the angels ceased to speak but waited in silence to hear the voice of spirit. In that stillness we come close to reality, become aware of how best we could make our life an offering to the Divine.

Worship does not consist in fasts and prayers, but in the offering of a pure and contrite heart. The musk is in the deer but it thinks that the fragrance comes from outside and so hunts for it restlessly! God is in us and we have only to turn within to realize the truth.

There is a Sanskrit verse which says that the thoughtless man dives into deep lakes, penetrates into jungles, ascends steep hills in search of flowers for the worship of God while the one lotus which he can offer is his own mind! Man must make himself a living sacrifice.

We cannot offer anything unclean or impure, maimed or mutilated to God. "The temple of God is holy which temple ye are." Out of the confusion around us we have to devise a destiny and make it manifest through all the twists and turns of accident. Otherwise life becomes a meaningless succession of irrelevant episodes unconnected with any specific purpose, springing from nothing and returning to nothing.

What gives value and meaning to life is a purpose steadily pursued through the obstacles that hinder its living growth. Interest, meaning, purpose, value, are qualities given to events by the individual mind, while chance provides the occasions for the application of these values.

In these silent hours of self-communion we strive to free ourselves from the suffocating routine, from the masks and mummeries of existence, cleanse our thoughts, and create within ourselves a clean heart and a single mind. Yoga, which has for its aim the achievement of the closest correspondence between the inner mind and the outer life, uses as its means silence, meditation, self-recollection.

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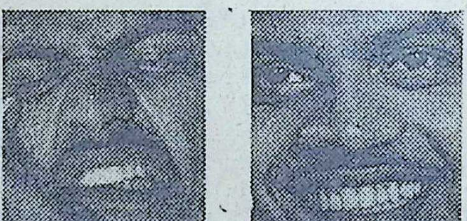
from PAIN to RELIEF



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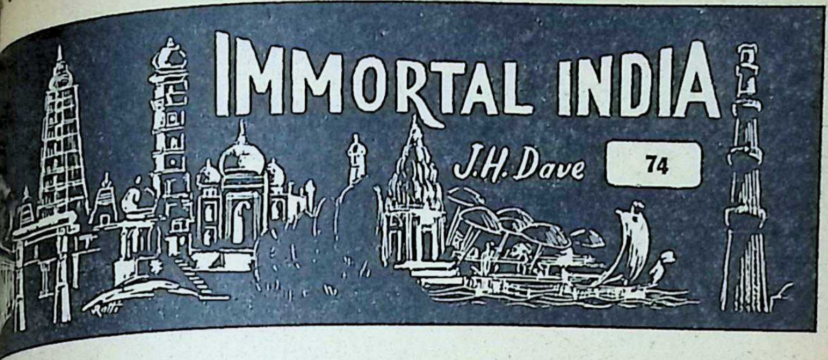
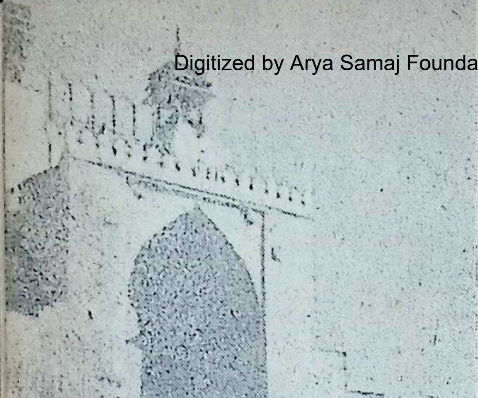


AJMER

JMER is now part of Rajasthan and is a large and flourishing city. It is situa- in 26° 27' N. and 74° 37' E. and bout 275 miles from Delhi. It ituated at the foot of a hill. the hill is the famous fortress Taragarh. Ajmer is surround- by hills on all sides and was, efore, considered as very im- tant from the strategical point view. In a popular song Ajmer famous for four things: (1) gah of Khwaja Muinuddin hti (2) the famous lake of hkar about seven miles west Ajmer; (3) the Makrana mar- s. (4) salt mines of Sambhar. er is also famous as the place ere Swami Dayanand Saras- i, the founder of Arya Samaj, athed his last at the age of 59, the 30th of October 1883 A.D. ich was the Diwali day.

Ajmer is derived from Ajaya- ru, the invincible hill. Various legends are current regarding the origin of Ajmer. One of them says that it was built by Ajapal who was an ancestor of the Chohan king Visaladeva. According to another legend it was founded by the Chohan or Chahamana king Ajayapal who, according to bards, lived in the days of *Mahabharata*. Ferishta mentions the king of Ajmer in 684 A.D. and also states that Muhammad of Ghazni sacked Ajmer in 1025 A.D. According to Lassen, the original name of Ajmer was Ajamidha and it was mentioned by Ptolemy in 150 A.D. as Gagasmira. According to *Hammiramahakavya* of Nayachandra, King Ajayapala Chahamana founded the fort of Ajayameru. Prithvirajavijaya states that King Ajayapala settled firmly on the Ajayameru hill and before he went to heaven he established his son in power, and this son was Arnoraj. This Arnoraj had as his second



Entrance to the Dargah of Khwaja Muinuddin Chishti

wife Kanchanadevi who was the daughter of Emperor Siddharaj Jayasimha of Gujarat. Kumarapala had fought with this Arnoraj who is also known as Anaka.

Ajayaraj was the son and successor of Prithviraj I. Ajayaraj destroyed Chachiga, Sindhula and Yasoraja, the three kings with whom he waged war, and established Ajayameru, the modern town of Ajmer, in the first quarter of the 12th century. The name Ajayameru can be compar with Jesalameru (Jesalmir) Marwad, and Kumbhalameru the hill fort of Komalmer Mewar.

Ajayaraj, the founder of Ajmer was succeeded by his son Arnoraj who defeated Turushkas or Muslims and constructed the famous Anasagar. After five centuries the Mughal emperor Shah Jehan constructed marble Baradaris on the bank of this Anasagar. After Arnoraj, his successor Jugdev was driven away by Visaladev or Vigraharaj who came to the throne. He conquered Dhillika or Delhi between 1153 to 1163 A.D. from Tomaras. He composed the *Harakeli Nataka* and as recorded in the Siwalik pillar inscription of 116 A.D., he repeatedly defeated the Mlechchhas and made Aryavarta really the land of Aryas. He was succeeded by Apara Gangeya Prithviraj II, and Someswar. The last of them Someswar died in 117 A.D. His son Prithviraj who succeeded him was at that time minor and Karpuradevi, the mother of Prithviraj or Prithviraj III, acted as a regent. Kadambavasa was then the chief minister and Bhuvanaikamalla was the Commander-in-Chief of the army. *Prithviraj-raso* of Chand Baradai states that Prithviraj had several queens, the youngest being Samyogita, the daughter of the Gahadavala king Jaychandra of Kanauj. There was hereditary enmity between Prithviraj and Jaychandra, but Samyogita was highly enamoured of Prithviraj. A *svayamvara* was ged for her marriage by her r. but Prithviraj was not ted on the occasion and on the rary, his statue was kept near door as door-keeper to humi- him. Samyogita did not select of the princes gathered there. came out and garlanded the ue of Prithviraj near the door. hviraj was hiding nearby. He e out, took over the princess his horse and rode off. He hed his capital and married This caused bitter enmity ween him and Jaychandra. ny scholars are doubting the henticity of the story of *Prith- ijraso,* which is taken to be a rk of a very late period.

Prithviraj III is well known for chivalry and valorous exploits he is loved and respected as model of Rajput chivalry. He eated the king of Gujarat and the Chandella king Para- rdi. Shihab-ud-din Muhammad defeated by Prithviraj seve- times and was twice taken pri- er but set at liberty. After last defeat by Prithviraj at auri, Shihab-ud-din once again acked Prithviraj with a big ny. Prithviraj was this time eated, taken prisoner and was led in 1192 A.D. Even though thviraj was a military general high order, his frequent fights th his neighbours had broken strength of the Hindu princes d his defeat in the second battle Tarain destroyed the imperial wer of Chohans and brought disaster to the whole of India. Shihab-ud-din was enabled by this defeat to establish a firm foothold in the heart of India.

Ajmer remained with the Pathan Sultans of Delhi till about 1400 A.D. Thereafter, it was captured by the Sisodias of Mewad. For some time it remained with the Sultans of Mandoo and then again with Mewad. It remained for one year with the Sultan of Gujarat and then alternatively with the Rathods of Marwad and Mughal emperors. Thereafter it went to the Scindhia of Gwalior, from whom it came to the British in 1818 A.D.

Akbar had made Ajmer his headquarters for his military operations against Rajputana and Gujarat. Jahangir fought against Maharana Amarsingh of Mewad from this place and resided here for three years.

The kingdom of Ajmer was known from early times as Sapadalaksha. Perhaps it contained a lakh and a quarter towns and villages. The word Siwalik and Savalakh are derived from Sapadalaksha.

The Ajmer mosque known as Adhai-din-ka-Jhonpra or the shed of two and a half days was built out of the spoils of Hindu temples. It has been conjectured that the Kutub mosque at Delhi and the Ajmer mosque were built in the same reign and perhaps designed by the same architect. The mosque was completed during the reign of Altamish between 1211 and 1236 A.D. Col. Tod says that it is one of the perfect as well as the most ancient monuments of Hindu architecture. It was a fitting monument of the reign of king Visaldeva, and an ornament of the capital. Legend says it was constructed within two and a half days but the name Adhai-din-ka-Jhonpra is not very old and was given to it by Fakirs in the time of Marathas.

The Dargah of Khwaja Muinuddin Chishti is the famous place of worship of Mohammadans all over India. The Khwaja Saheb is called Hind-ka-Padshah and held in great reverence all over the country. He was born in 1143 A.D. in Sijiz in Sistan. His childhood was spent in Khurasan. In 1165 A.D. he became the disciple of Khwaja Usman Chishti Harooni. He also came in contact with several other Muslim saints. The Khwaja Saheb went to Ghazni and from that place he came down to Delhi along with the army of Shihabuddin Ghori. He was then 52 years of age. Thereafter he stayed at Ajmer. He is said to have died in March 1236 A.D. at the age of 97. He lived a saintly life of piety and simplicity. He was a man of peace and spent his days in devotion and meditation. Sultan Ghiasuddin built in 1464 A.D. a pucca tomb over the remains of the Khwaja Saheb, and Emperor Akbar built the Akbari Masjid. Akbar came there on pilgrimage every year for several years and distributed alms to the Khadims. Shah Jehan made splendid additions to the Dargah. It is situated at the foot of the north-eastern side of Taragarh. The Uras festival lasting for six days is held every year at the Dargah in the month of Rajab. There are two large cauldrons inside the Dargah and the *Deg* feasts are given to the pilgrims. Among the pilgrims to the Dargah of the Khwaja Saheb there are Hindus also. It is said that the Khwaja Saheb had taken up his abode under some trees near the shrine of an ancient Sivalingam hidden by leaves and that when the saint was hanging his small *mussaq* on the branch of a tree, water used to constantly drop from the *mussaq* on the hidden Sivalingam. It is 'said that Siva was pleased and declared the virtues of the saint. The legend shows that the Khwaja Saheb was held in reverence both by Hindus and Muslims.

Akbar had no son and he was advised to have a pilgrimage to the Dargah of the Khwaja Saheb at Ajmer and it is said that on account of the grace of the Khwaja Saheb, prince Salim was born.

ANI CHENNAMMA

U. Venkatakrishna Rao

HIVALINGA PRABHU, the ast king of Kittur in modern Dharwar, died issueless on mber 12, 1824. Prior to his , he had adopted a near relaas his heir, but the British ctor, Thackeray, urged to his ntage that the adoption was only after his death by the ger Queen Chennamma and as illegal.

en the Collector was informthat the king was ill and anted to adopt, he urged this adoption-stunt was only fterthought and that the king elf had not a word to say t this when he himself had ed him a few days prior.

fine, he doubted the entire ents of the letter and ordered civil surgeon to investigate on spot and report. The latter confirmed the suspicions of Collector and reported that alinga Prabhu had died many rs before the Rani's *chit* was arded; on the strength of this rt, Thackeray replied to the ager Queen that the British d not take cognisance of the ption. He ended his reply ing that the kingdom had aly 'lapsed' to the British.

he Queen could not swallow insult, so soon after her bereavement, lying down; she realised that she was on the horns of a dilemma; she had either to submit to an annual subsidy from the British or to resist them to the bitter end. She naturally chose the latter course as she was a skilled soldier. Discreetly she sent another ambassador to the British Resident at Kolhapur straight. But she had been already forestalled by the Collector who had promptly reported that the Dowager Queen and her daughter-in-law Veeravva had differences of opinion and so the State could best be annexed.

Thackeray also encamped on the outskirts of Kittur under the pretext of instituting an inquiry. With but 500 soldiers captained by Black, he started his siege, on the 22nd October, but knowing full well that his numbers were small, he sent his representatives to the Rani. But unfortunately for her, some people treacherously reported to Thackeray that preparations were already afoot to defy the British. Persons like Khannur Mallappa Shetti helped Thackeray from inside. The Rani however refused to take notice of these "insignificant facts" as unbecoming of her, but she felt wounded by the presence of the Collector almost at her own door.

She refused to interview him and prepared to give fight to him. She promptly ordered the gates to be closed against the Collector who realised the gravity of the situation only then.

So on the 23rd of September, finding all his efforts to cow her into submission proving abortive, Thackeray ordered Black and his *Golandaj* soldiers to besiege the fort. The ultimatum was served that if the doors were not opened within 20 minutes, the fort would be battered and stormed.

The cannons were mounted ready for action and the 20 minutes' time expired. But dramatically, an army suddenly veered out of Kittur, the besiegers were surrounded, the cannons were seized and the officers were all slain! Thackeray himself was among the dead! Even Stevenson Eliot and some other officers, who had crawled into neighbouring houses were hounded out and marched away as captives. Nineteen British soldiers and their children were thus imprisoned but they were treated with all consideration and respect; the young children soon learnt to love the queen as their mother whom they later pleaded of their own accord before the officers to release her unconditionally.

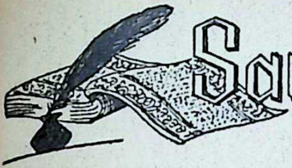
But unfortunately for the Rani, the British who were soon reinforced, wreaked their vengeance in cold blood. The Rani promp reported that Thackeray had fal only because of his too ha action, but her words went u heeded.

She also tried to move the Ko hapur Maharaja towards her si but was unsuccessful. Findi everything against her, the Ra even apologised, but the Briti were in no mood to listen to h then. They had already decid to annex her State.

November 30, 1824 saw M Chaplain, the English Decca Commissioner, invade the po State with a strong arm The fort was ordered to capitula at once. The British soldiers wh were imprisoned were ordered t be released which was at onc done; but the fort would not cap tulate. Chaplain soon directe that the besieging should be ver stiff. The siege continued ti December 3.

The superior weapons of the in vaders stormed everything befor them and the besieged were force to submit on December 18.

Two contradictory reports ar current about the Rani. One as serts that she escaped somehow t Sangli, but was pursued and cap tured only to be tormented till sh died after six years on February 2 1829. The other report declares that she refused to surrender, and drowned herself.



SANSKRIT LESSONS

XVIII

Past Participles

	= having gone	खेलित्वा	= having played
	= having read	धृत्वा	= having borne
	= having played	पतित्वा	= having fallen
	= having drunk	स्थित्वा	= having stayed
	= having seen	कृत्वा	= having done
	= having said	अर्चयित्वा	= having worshipped
	= having run	चलित्वा	= having gone
	= having written	कथयित्वा	= having told
	= having eaten	क्षालयित्वा	= having washed
	= having been	तोलयित्वा	= having weighed

ERCISE XXII

Translate into English:

१. सः तोलयित्वा धान्यं क्रीणाति। २. सः प्रजाः पालयित्वा राजा भवति। ३. सः वस्त्राणि क्षालयित्वा स्नानं करोति। ४. सः देवं अर्चयित्वा भोजनं करोति। ५. सः शान्तः भूत्वा गृहे निवसति। ६. सः पत्रं लिखित्वा शालां गच्छति। ७. सः कार्यं कृत्वा उपवनेषु अटति। ८. एवं उक्त्वा सः गतः। ९. तं दृष्ट्वा आगतः। १०. पुस्तकं पठित्वा लेखं लिखति। ११. अन्नं भक्षयित्वा शयनं करोति। १२. मन्दिरे स्थित्वा पूजां करोति। १३. तत्र गत्वा त्वं किं करोषि? १४. जलं पीत्वा आगच्छामि। १५. अहं वार्तां कथयित्वा आगच्छामि।

ANSWERS TO EXERCISES:

XX 1. Where do you want to go? 2. He wants to go to Bomba 3. I don't want to go there. 4. Aruna goes to drink milk. 5. Wils goes to restaurant to drink tea. 6. I want to drink either wat or buttermilk. 7. To read what does he go to the library? 8. Th boy goes to school for reading. 9. I want to read newspaper. 10. Bo go to playground for playing. 11. You come to the pool for playin 12. I want to play there. 13. A scholar called Jones has come to spea in the meeting. 14. Good people don't like to speak untrut 15. Mary is ready to run. 16. That sickly person cannot run. 17. want to write a letter to the Chief Minister. 18. Even Devas want t come to Bharat. 19. Who does not like to see the Himalaya 20. Who does not like to wear ornaments?

XXI १. सः किं क्रीणाति? २. अहं किमपि न क्रीणामि। ३. किं त्वं घृतं क्रीणिष्यमि ४. कः धान्यानि विक्रीणाति? ५. कृषीवलः धान्यानि विक्रीणाति। ६. क्षीरं न विक्रीणाति। ७. कः क्षीरं विक्रेष्यति? ८. वयं सर्वेश्वरं पूजयामः। किं यूयं सर्वेऽपि तत् उद्यानं गच्छथ? १०. अद्य ते न क्रीडिष्यन्ति।

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The date of Dharma Sutras is uncertain. According to Mm. Dr. P. V. Kane, the highest authority on the subject, they might belong to the years 600 to 100 B.C.

RELIGION in DHARMA SUTRAS

STUDY of the Dharma Sutras reveals that the religious outlook of the people, repre- d in this literature, is, to a extent, different from that h characterises the later i works. In the Dharma s greater stress appears to id on the rules of personal ct (*achara*) than on formal and rituals so elaborately with in the later works.

a matter of fact, the nume- *pujas* and *vratas* of the later are absent in the Dharma s. While *pujas* are very few, ional *vratas* are unknown. only *vratas*, that we find in literature, are purificatory or tory which are to be resort- o as means of atonement for in sins. The Vedic *homa*, as de of religious performance, persists. The *purohit* is still guide in religious observances. the other kinds of priests, the occupies a prominent posi- The *guru*, as the spiritual of later times, does not yet appear in the Dharma Sutras. The *guru* of the Dharma Sutras is the initiator to Vedic studies, and, as such, enjoys an exalted position; he gives intellectual birth to his pupil whose future life is moulded by him. One's superior, such as the father-in-law, mother-in-law, etc., are also sometimes referred to as *gurus*.

The religion of the Dharma Sutras is obviously polytheistic. But their pantheon is much smaller than that of the later Smritis. The chief deities, mentioned in them, are: *Agni, Dhanvantari, Visve-devah, Prajapati, Dig-devatas, Maruts, Griha-devatas, Brahman, Apah, Akasa.*

Thus, most of the gods are Vedic not only in nomenclature but also in their functions. Goddesses are rare. In addition to the above deities, most of which are mentioned in *Vishnu Smriti* also, it gives a few names of god Vishnu, e.g., Vasudeva, Achyuta, and so on. Mitra, Varuna, Indra, Vastoshpati, etc., are also mentioned by it.

The Dharma Sutras do not advocate idolatry as a mode of religious performance. The whole religious atmosphere of this period is thus predominantly Vedic.

The Dharma Sutras, at least the majority of them, do not look upon religious rites as the only means of salvation. *Baudhayana Dharma Sutra* (II.11.33) clearly maintains that a combination (*samucchaya*) of both religious rites (*karma*) and knowledge (*jnana*) of the Supreme Soul (*paramatma*) is necessary for attaining salvation.

Sures Chandra Banerjee

It is interesting to note that *Apasthamba Dharma Sutra* (I. 20. 1-4) emphasises the element of *sraddha* (faith or devotion) as the guiding principle of religious performances. The motive of acquiring reputation or applause as the basis of religious rites is denounced. Instead of enhancing merit, it leads to positive demerit on the part of the performer and the rite bears no fruit.

Fame, according to *Apasthamba* is indeed one of the results produced by religious rites just as a mango tree, primarily meant for fruits, gives shade and permeates fragrance. But, what it deprecates is that one should not be actuated by the motive of fame in religious matters. This, perhaps, explains the absence of pomp and grandeur of the religious ceremonies that characterise many of the religi rites of the Puranas and Smrit

Apasthamba Dharma Su which is presumably a very ea work, if not the earliest, practica prescribes no religious rites. W it insists upon is meditation up the Supreme Being (*adhyatm yoga*—I.22.1). In fact, it (I.22 holds that nothing can be hig than self-realisation (*atma-labh*

As pointed out above, *pujas* a practically absent in all the Dhar Sutras excepting *Vishnu Smri* which is very probably of mu later origin. Devotional *vrat* performed with the desire of ge ting some benefits either in th life or beyond, are conspicuous their absence. Innumerable as th sources of sin, both of omissi and commission, are, the numb of expiatory *vratas* is large. O such *vratas*, the chief are *Pra patya*, *Chandrayana*, *Santapa* etc.

Of the compulsory *nitya-k mans*, to be performed by a man the chief are: (i) *Sandhya*- daily prayers; (ii) *Pancha-mah*

> In the evolution of Indian social and religious thought and behaviour, the Dharma Sutras of Rishis like Apasthamba and Baudhayana are milestones. In this article, the author has presented some important thoughts of those Rishis on the subject.

—the five great sacrifices to iate the gods, the Manes, the ures in general, men and nan; (iii) *Udaka-tarpana*—ns of water to propitiate the ; (iv) *Japa* (meditation with tion), *tapa* (penance), *upa-*(fasting) and *dana* (gift) are of the religious practices ad-d by Dharma Sutras.

hould be noted that the con-n of these *yajnas* is not uni- in all the Dharma Sutras. instance, the *manushya-yajna* dhayana *Dharma Sutra* con- in offering food (*anna*) to manas every day, while, in opinion of *Apasthamba,* it s making gifts (*dana*) to (*manushya*) according to capacity. Thus, *Apastham-* conception is far wider. The eption of the *yajnas,* found in ma Sutras substantially s with that represented in the ical Smritis. Manu gives *-yajna* for *brahma-yajna* of Dharma Sutras; the meaning, ever, is the same. Yajnavalkya es with Dharma Sutras in all names.

e following are the principal ious rites mentioned in *Gau-* *Dharma Sutra* (XI.19): *Santi*—rites for averting evils; *Punyaha*—for removal of the spiciousness of the days on ch religious and social rites are formed; (3) *Svastyayana*—rites formed before undertaking a ney (*yatra*); (4) *Ayushya*— increasing longevity; (5) *Mangala*—for increasing wealth, etc.

The above are called *'abhyudayika,'* i.e., which lead to *abhyudaya* or prosperity. Besides these, the following are supposed to cause mischief to the enemy: (i) *Vidveshana*—by which the enemy is despised; (ii) *Samvanana*—which leads to the surrender of the adversary; (iii) *Abhichara*—which causes the death of the enemy; (iv) *Dvishad-vyrddhi*—by which the enemy is bereft of his prosperity.

Some of the above rites, e.g., the *santi, ayushya* and *abhichara,* betray a deep influence of the *Atharva-veda* with which these rites appear to be considerably coloured.

Dana or gift constitutes a very important element of the religious ceremonies of the Puranas and of the metrical Smritis. Very great merit is said to accrue from varied gifts to Brahmanas. *Dana,* as conducive to religious merit, is not prominent in the early Dharma Sutras. It is only in *Vasishtha* and *Vishnu,* which appear to be much later, that *dana* is extolled.

Stuti or eulogy, as a means of pleasing gods, is not found in the Dharma Sutras until we come down to *Vishnu Smriti.*

Papa or sin arises in two ways, *viz.,* from the commission of what is forbidden and the omission of what is ordained. *Papa* may be committed with speech, action or mind. *Papas* are broadly classified as follows: *Maha-pataka:* It is interesting to note that the word, as used in Dharma Sutras appears to convey its literal sense of great sin, and not a particular class of sins. *Pataniya:* This includes the following, according to *Baudhayana:* *Samudra-samyana,* misappropriation of a deposit, false evidence regarding land, dealing in prohibited things.

Apasthamba includes the following among *pataniyas:* theft, murder of a Brahmana *(abhisastya),* homicide, giving up Vedic study *(brahmojjha),* destruction of the foetus *(garbha-satana),* adultery with the relatives of mother and father and with other women, drinking of *sura,* association with the unassociables *(asamyoga-samyoga).*

Upa-pataka: According to *Baudhayana* (II.2.5), the following are included in this class: Sexual life with prohibited female relatives, *gurvi-sakhi* and *gurusakhi,* with a woman known as *apa-patra,* a woman who has become a *patita,* preparation of medicines *(bhe* *Karana)* for livelihood, officia as the priest of many pe *(grama-yajana),* earning liveli by dance *(rangopajivanam),* parting dramaturgical instructi to actors *(natyacharyata),* rea cows and she-buffaloes for li hood, intercourse with a virgin or blaspheming her *(ka* *dusana).*

The Dharma Sutras clearly lieve in the existence of *sva* (heaven) and *naraka* (hell). Th who practise *dharma* attain former after death, others into the latter. *Baudhayana* IV 12 says that a person, who p forms *punya,* enjoys pleasures *svarga* like a god *(devavat).* It in *Vishnu Smriti* (49.3-6) that find the names of various places bliss attained by persons accord to the degree of merit acquired them. Of such places, the ch are the *Sveta-dvipa, Svarga-lo* and *Vishnu-loka. Sveta-dvipa* is mythical abode of gods.

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BHAGAWAN PARASHURAMA

PART II: FIFTEEN YEARS AFTER

● K. M. Munshi ●

PREVIOUS STORY

The Aryas led by King Divodasa of the Tritsu tribe and his High Priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe, is taken captive by Shambara. Shambara's daughter Ugra falls in love with Vishwaratha who accepts her as his wife.

Ugra gives birth to a son but is killed by Bhairava, High Priest of Dasyus. Agastya marries Lopamudra and Vishwaratha, Rohini.

Sudasa drives Vishwaratha from Tritsugram. Deeply grieved, Vishwaratha walks up the Gomantaka Hill seeking guidance from Lord Savita. He returns as Vishwamitra and is requested by Sudasa to become his High Priest.

After fifteen years, Renuka, wife of Jamadagni, gives birth to Rama. Disagreeing with others over Rama's education, Kavi leaves for Bhrigugram. Rama goes in search of him and on the way, is captured by strange men, when he gets acquainted with Shunahshepa, son of Ajigarta. He escapes. Vriddha spots him in the forest.

Six years after Rama's return to Jamadagni's ashrama, *Sudasa, now king of the Tritsus, invites Sage Vasishtha to be his High Priest. Shashiyasi, the Arya princess, is known to love the Dasyu prince Bheda, who runs away with her.*

Vishwamitra renounces office. Renuka is taken prisoner, and Loma Kidnapped by Arjuna, the King of the Haihayas. Sage Vasishtha advises Arjuna to leave Loma alone.

19. HOW RAMA LEAVES FOR SAURASHTRA

WHEN Arjuna departed from the *ashrama* of Vasishtha, anger coursed in his veins like wild fire. Vasishtha had tried to teach him, to frighten him. The old fool had humiliated him, wanted him to perform penitentiary rites and sought to deprive him of Loma.

Arjuna was sick of Aryavarta; of its *rishis* and its rituals. Wherever he turned, there was something or the other which prevented him from doing what he wanted. But he was not going to put up with them any longer. He was the lord of Anupadesha; his people did not call him Arjuna, but "Arjuna of the Thousand Arms"; he could bend, crush, destroy whomsoever he liked. Even the kings of Patala trembled when they heard his name. And these cowards were trying to frighten him—him of all the people—by the magic word "adharma". What the *rishis* wanted to get done was "dharma"; what they prohibited was "adharma"! He was not even afraid of the Gods. He had never paid them homage and he was going to defy them now.

He hurriedly returned to the mansion in which he was housed and ordered his general, Bhadrashrenya to get ready for leaving Aryavarta. He did not want to stay here any longer.

Then he thought of Loma— the bride who was pledged to him by Sudasa—the daughter of King Divodasa—the priceless gem Aryavarta. She was now in custody, his, to do with as he lik

"Who was Jamadagni to iss the ban? I am not a coward an I will not be afraid of his ban Arjuna muttered to himself.

Although the words echoed i his heart, he was seized by a vag fear. In all his wide domains th names of the Bhrigu Sages we spoken of with awe. People tal ed in whispers about the ban i posed by the Maha Atharvana, f all calamities which visited h people rose from this ban.

As he stepped into the cour yard he saw Rama sitting on stone, his eyes smiling with ra tenderness, his limbs of sinew grace like those of a lion's cu Loma was combing her hair. I the one-piece cloth, in which s was enveloped, her graceful bod was resplendent like an ear moon covered by a thin clou She was smiling too and her eye were radiant with maddening love

Arjuna had not looked carefull at Loma so far, because he ha taken her to be the daughter of a *rishi*. Now she was Loma, the gir whom he had come to Aryavarta to marry, who had been pledge to her. He felt as if every fibre of his body was on fire. What beauty! What grace! How lovel were the breasts and luscious th lips! From somewhere within his heart rose a warning: "There is a ban against marrying her". An

, somewhere else came wild nce: "I am not going to marry I will kidnap her; so why ld I worry?"

e threw his sword away and t to them breathing hard. na, get out", he cried.

ma got up and stood in front Loma.

Why?"

Get out", shouted Arjuna in an y voice.

oma understood what this attitude meant and screamed "Rama, na...."

Vith concentrated fury, Rama ked steadily at Arjuna for a ment, then he moved a little as he was going away. As the atient Arjuna waited for him leave, Loma stood in a corner ering with fear. But Rama's vement was deceptive. Before juna could realise what he was ng, he flung himself at the king.

r a moment, Arjuna, taken ck, tottered, but, with the skill an accomplished athlete, caught d of Rama who was at him with th and nail and tried to throw n off. Summoning all his ength, Arjuna, even as he tottered, flung Rama on the ground.

Loma, frightened, screamed ama, Rama, Rama".

Rama, however, was on the ound only for a moment. He t up and, with lowered head, ain charged at Arjuna. Arjuna d throttled many a wild animal his bare hands; it was, theree, easy for him to catch the roat of Rama with both his hands.

Rama struggled to get free, but could not get away. As bloodthirsty Arjuna pressed his throat with both hands trying to choke him to death, a long sword flashed before his eyes and he heard: "Leave him alone; leave him at once". Angrily he looked at the man who held the sword and beheld Bhadrashrenya's face distorted in anger.

"Leave him alone," shouted the General. The end of his sword touched Arjuna's throat—"Leave him alone".

Arjuna let go his hold of Rama, who, in a faint, fell on the ground.

With the roar of a frustrated wild beast, Arjuna turned upon his old General, but Bhadrashrenya angrily asked him: "Do you want to destroy us all by killing the son of our *guru*?"

"What do you mean?" roared Arjuna and raised his hand as if to hit his General.

Bhadrashrenya returned his sword to the scabbard. "Once the *guru* crushed us; now you want to destroy his son? Do you know what it means?"

"You, you of all persons?" Arjuna angrily asked. But he was now a frightened beast. He became conscious that he had narrowly escaped committing the greatest sacrilege known to the gods or men; he had been on the point of killing the grandson of a *rishi*—and of all the *rishis*, of the Maha Atharvana. He placed his hand over his forehead in a ges-ture of helplessness. His anger subsided as he looked at Rama, who, trying to recover himself, was looking at Loma standing in a distant corner in fright.

Arjuna collected himself and turned to Bhadrashrenya. “I do not want to stay in this wretched land. Let us leave immediately. And take that girl with you. She is not this boy's sister; she is Loma, the sister of Sudasa. I want to take her away before Vasishtha comes here. Let us take her with us,” said Arjuna as he walked away.

Bhadrashrenya looked at Loma. “Divodasa's daughter! Oh!” And he laughed. She was not the daughter of Guru Jamadagni, as he had thought, but that of Divodasa, the king of the Tritsus. Arjuna was lucky after all to be able to kidnap the daughter of a king. It was part of the royal game!

Bhadrashrenya called his men. “Take away this Princess,” he said.

“Rama, Rama . . . . ” Loma screamed.

Rama regaining his self-possession went and stood in front of Loma defiantly with his hands on hips. But he was still breathing with difficulty.

“Do you want to take away Loma?” asked Rama. His eyes were fixed on Bhadrashrenya.

“So has my lord commanded,” said Bhadrashrenya.

“Then take your sword, kill me first, and then take away Loma”, Rama said defiantly.

Bhadrashrenya looked at this proud boy, who looked so like god, determined and powerful. He did not know what to do. Rama, he saw, was determined not to move; nor was he likely to yield. It was equally impossible to maltreat the Sage's son. How was then Loma to be taken away?

“Bhadrashrenya, take me along with you. I will come with Loma”, Rama said.

“You!” exclaimed the old warrior. “You are the son of my *guru*. How can I take you away? The curse of Maha Atharvana is on our lands.”

“But you do not take me away”, said Rama with a grim voice. “I am coming myself”.

“What?” asked the old warrior, surprised.

“Yes. Maha Atharvana cursed your land as the land of sin and so he left it”, said Rama. “I, his grandson, would return and purify it. I will come, but I will live with you, not where Arjuna lives”.

Bhadrashrenya overpowered with humility, asked “Will you come to my Saurashtra, Master? And will you call off the curse and bring back the Gods?”

The eyes of Rama smiled proudly. “I will come with you, if you do not let me be parted from Loma. And the Gods will come too. They will come with me and bless you” said Rama with the self-confidence of a born *rishi*.

Bhadrashrenya folded his hands. “Bhargava, come and bless my home”.

[To be continued]

amakrishna Upnishad—10

C. Rajagopalachari

SPEECH and SILENCE

NE who has attained wisdom by devotion and good conduct and with the grace God will be an example to rs even though he may not k to them. Only those can h this state who have known l through love. A knowledge the scriptures is not enough. erson who has only read of the w on the Himalayas or heard it from others cannot speak of clearly to others. Only those o have seen it, touched it with r hands and tasted it will have knowledge and the right to ak of it to others.

A devotee who says "I have erstood the state of salvation. I intend to preach it to others and I shall gather a group of disciples about me" is clearly an egotist. Whoever is chosen by God will automatically get the power to teach. To seek to teach without the authority of God is to display fruitless egotism.

When flowers are filled with honey, bees settle on them of their own accord. There is no need to invite ants to a place where there is jaggery. If a man has attained real wisdom and if his life is governed by it, there is no need to call people to him. His wisdom will flow on all sides like a flood of nectar and all will turn to him of themselves. The sweetness that attracts ants and bees should exist in the recesses of the heart. In God's creation, purity of mind is, like jaggery, sweet. The pure soul will draw disciples to itself, as a magnet draws iron.

Those who have not received the grace of God preach in vain. Their words will not penetrate the heart of anyone. Only if one obtains the authority of God by one's devotion and virtue, can one get disciples and function as a teacher. Without God's grace all one's efforts are in vain.

When a bright light burns, swarms of insects gather from somewhere and fall into it. Nobody sends for them. Men of true wisdom are like a burning lamp. Their radiance will draw disciples to them. We cannot say from where they come.

All that a teacher who has attained God's grace says or does will be a form of worship of his God. All that he says or does will constitute his preaching. Preaching in the usual sense is not necessary. If a man sees God in his heart and keeps his mind steady in the thought of God, that itself will serve as his teaching. The effort that he makes to liberate himself from family ties will itself be his message to others. Like a flower which blossoms, his soul filled with honey will attract the bees and give them food.

Have you seen grain measured out and sold from a big granary? The man will measure it out without ceasing. As he measures the grain, it will slide down from the store and fall into a heap. This is the way a Guru teaches. He measures out grain from God's big granary. Wisdom and teaching flow down from it. The grain which is measured out is God's. But unlike the stocks of grain in a retail shop, the stock of God's wisdom in a pure soul is inexhaustible. This is the difference between the teaching from mere knowledge of scriptures and that which arises from the grace of God. There is no quantitative limit to the teaching which comes from God's grace. In the teaching from knowledge of texts, the stock runs out soon.

When it rains, the water flows down in full from a terrace. Outlets are fashioned like the mouth of a cow or of a tiger. When water flows through them, it looks as if it comes out of the cow's mouth or tiger's mouth. Truly, it is the rain from the sky that flows through these outlets. The precepts of wise men are like the rain from the sky. The grace of God flows through the lips of blessed teachers.

When a pot is being filled from a tank, a gurgling sound is heard. But when the pot is full, the sound ceases. Those who only read the Sastras will talk much. Those who have attained wisdom enjoy God's vision in silence and are immersed in that blissful experience.

When guests are gathered at a feast, there is a great chatter g them. They are all talking o one another. But the mo- they begin to eat, the noise When the preparations are served, noise gets less. n *payasam* is served, the din- all is silent. The only sound is heard is that of the drinking of the *payasam* by the guests. n they have finished eating, go to the pial and sleep.

scussion looms large only be- one sees God. When God been seen, there is no more of speech.

tside a fair there is a great of noise. It is the confused e of the fair. But if we get the fair, we do not notice the e. We are intent on asking t the prices of things and ing a bargain. That is the of devotion also. When we at a distance, the noise of dis- sion assails our ears. When we roach God and stand in His ence, the noise of discussion tilled and we merge in God.

here is much sound when the e is fried in ghee in a pan. en it is well baked, there is no e sound. Devotees talk a good l in the beginning. Speech be- es less and less as wisdom tures.

[From *Sri Ramakrishna Upanishad* Sri C. Rajagopalachari, published l copyrighted by Sri Ramakrishna h, Mylapore, Madras-4, who have ily permitted us to quote.]

[*To be continued*]

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HEROES and HERO-WORSHIP

Malcolm MacDonald

IF you select the right hero, hero-worship is an inspiring and ennobling experience. All mortal men are human, and even the greatest of them have awful failings. But they also represent in their characters some of the grandest human qualities. If we study their lives, and seek to emulate their virtues, we have a chance, perhaps, of becoming better men ourselves.

I shall tell you about one of the most courageous men I ever met. You have never heard of him, but twenty-five years ago he was famous. He was a German, his name was Dr. Bruning, and he was the last Chancellor or Prime Minister of Germany before Hitler shot his way into power. Dr. Bruning's government was democratic and liberal; and the reactionary, militarist, totalitarian Nazis were in opposition to him. They were very bitter against him and even threatened to kill him. It was said that he never slept two nights in the same house, but kept moving to avoid being murdered in his sleep by his political enemies.

My father happened to be the

Minister of Britain at the nd one week-end Dr. Bruning s coming to stay with us in d, to negotiate an agreement with the British Government might end some of the quarrel tween Germany and the rest ope, and help to avert a war. Nazis were furious that the n Chancellor should do that. said that he was a traitor to ny, and declared that if he to England they would assassinate him immediately on his re-

Bruning, nevertheless, came y with us. I confess that I trigued that our house-guest so soon play such an unpart in a tragic drama, and tched him carefully to see er he betrayed any sign of usness. He was a wondererson with the refined face scholar, the wise speech of a man, and the quiet, modest er of a saint who cared nofor himself. My most searchrutiny could detect no flicker unting fear in his eyes as he t our dinner table, ate the beef of Old England and rsed calmly on the last evenefore he left us. Yet the n newspapers that morning nnounced again that the next e would be dead,

Bruning left us to return The following day I opene newspaper apprehensively, ting to see a headline prong his murder. There was ch headline. There was no news at all about Dr. Bruning. All the reports of his arrival in Germany had been censored. Next morning there was a bare announcement that he had reached Berlin safely. I heaved a sigh of relief, for he had become one of my heroes.

A friend who had accompanied him back to Germany told me later the true story of his return. When the ship carrying Dr. Bruning arrived at a German port, a huge crowd waited on the quay to meet him. They were an intensely excited and yet dead-silent multitude gathered round a space of open ground across which he would walk from the ship to a waiting train.

Dr. Bruning issued orders that no one else was to leave the boat until he had reached the train. He said that none of his staff, not even any member of his bodyguard, was to accompany him. If there was to be any shooting, he did not want anyone else to get killed. He would walk alone across that fateful open space.

My friend watched the scene from an upper deck of the ship. He saw the solitary figure of Dr. Bruning step deliberately down the gangway and stroll calmly to the train. As he crossed the open space there were two attempts on his life—but both were foiled by the watchful police.

Courage is one of the lovely virtues—courage to stand by what you believe, to face all opposition, to be utterly regardless of self, to dare everything unto death.

☆

One of the wisest men who ever lived was King Solomon, of whom we read in the Bible. You remember the tale which reveals in a sudden flash his deep understanding and sagacity. One day two women came to him, quarrelling about the possession of a baby. Each claimed to be the infant's mother, and each begged the King to pronounce judgment in her favour, and to give her custody of the child. The King listened to their arguments and counter-arguments. It was difficult to tell which woman told the truth, and Solomon could not decide.

So he called to one of his courtiers, "Bring me a sword."

The weapon was brought and unsheathed.

Then the King said, "Divide the living child in two, and give one half to one woman, the other half to the other."

At that the first woman exclaimed, "Oh Majesty, do not do that, give it whole to the other woman, so that it shall live."

But the second female retorted, "No, the King is right. The child shall be neither mine nor yours. Divide it."

At once King Solomon knew that the woman who was ready to renounce the child was the real mother, for her maternal instinct was insistent that the youngster should live in any circumstances. The other woman's indifferen proved her to be false. So gave the child—whole and h and hearty, alive and kicking!— the first.

☆

Not all heroes are worl famous characters. Some a humble, unheard-of citizens who you or I meet by chance in o everyday lives. Let me tell y about one of those whom I e countered, who is for me the p sonification of another splend virtue, Generosity.

He was a Chinese gentlem with the surprising name of Po All I knew about him before I m him was that he was one of t richest men in South-East As He had made not one fabulo fortune, but many fabulous fo tunes in various mining, bankin shipping and commercial ente prises. At the mention of h name I conjured up a vision of a immaculately dressed, sophistica ed multi-millionaire living in pa tial luxury.

I went to call on him. H house was large and its entran was stately. The hall into whic I was ushered was spacious to but it was empty of furniture an bare of ornaments. I presum that it was in process of redecora tion, and that workmen had te porarily removed all its sumptu ous belongings. A little old ma led me to a solitary sofa. He wa evidently a retainer to engage m in conversation for a few m before he should conduct the great man. He was ly dressed and seemed -nourished, and his hair l as if it had not been brush- several months. I discuss- weather with him, and one items of current gossip. I to run out of small talk, wondered when I should be luced to the renowned Mr.

suppose", I remarked, "Mr. is ceaselessly busy with all tupendous businesses."

no", answered my compa- with a twinkle in his eyes. got plenty of spare time. I'm Pong."

as astonished that this little velled, down-at-heel crony, looked as if he had not got rupees to his name, was the millionaire. We had a good and I then began to learn he spent his money. After- I went to inspect the asto- ng places that his wealth had ed and maintained—nursery ls for poor children, homes ged people, vast wings of itals for the sick, and a e dedicated to his ancestors. comfortable furnishings which entirely lacking in his own were amply provided in establishments. But no one allowed to refer in public to fact that he was their bene- r.

e was a very prince of unsel- Generosity—and as a result he was one of the most care-free, happiest men that I have met.

★

Finally let me talk of a hero who expresses another virtue, perhaps the greatest of all human qualities—the supreme virtue. It is affection—Love. I do not mean the romantic sentiment between a boy and a girl, or a man and a woman, which we read about so often in novels and see portrayed so much in films—although I do not despise that! I am speaking of a larger, wider, greater love—the sense of kinship, of sincere affection, that we should feel for all our fellow-men of every race and creed and culture round the world.

I remember how astonished I was when I first read in the New Testament Jesus's words "Love thine enemies." For years I could not understand that sentence. It seemed to me so contradictory, and to ask too much of people. Indeed, my private, personal opinion was that a man would be foolish to love his enemies—people who were trying to defeat him.

One of the men who taught me the truth of Jesus's words was a remarkable character who appeared in India in our lifetime. He was Mahatma Gandhi. At that time there was a bitter feud between the British and the Indians. The British ruled the country, and many Indians wanted to kick them out. Gandhi became the leader of the Nationalist Movement striving for Indian independence. He worked ceaselessly and passionately against the British. But he did it in an extraordinary way. He would not allow his followers to use violent weapons. And he would never permit them to hate the British. The British were enemies, he said, but you should feel kindly towards your enemies. In the end affection would conquer them, and turn them somehow into friends.

I need not recount the well-known story. Eventually, partly because of Gandhi's example and partly because of British common sense, the British and the Indians were reconciled, they reached one of the friendliest agreements in all history, the British withdrew voluntarily from India, the Indians assumed full power in their own country, and the two peoples were united in a new partnership which is strong not with bonds of force but with ties of affection.

I knew Gandhiji quite well. I remember my last meeting with him. It was in January 1948, ten days before he died. I sat and talked with him in Mr. Birla's garden in Delhi. He lolled on a couch on the lawn, basking in afternoon sunshine and munching an orange whilst he conducted with great liveliness our conversation. His old body was rather like the embers of a fire, aglow but gradually growing feebler; but his spirit was like a young flame, leaping eternally bright and i minating.

He spoke that day of the r tionships between different tions. He deplored the suspicio and hostilities which existed b ween some peoples, and the da storm-clouds which these caused human affairs. And he talked the sources of light which mi dispel those clouds, and said t one powerful illumination was t renewed friendship between B tain and India. Then, with childlike directness and sincer he added, “I always felt that t British would give India her fr dom, because they have the b ness of mind and heart to do gr things. From now on the Indi and British peoples should be li brothers.”

There are many other great m to remember in the past—fam soldiers, statesmen, scholars, p losophers, artists and saints. A there are splendid men alive wi us to-day, stupendous figures li the grand war-leader in Engla Churchill, and the noble man o peace in India, Nehru.

Do not be ashamed of admiri heroes. Do not be shy of her worship. Hero-worship is one o the means by which you learn ho to conduct yourselves as true me how to develop in yourselves t right qualities of character a spirit, and how to become, perha some day, heroes yourselves.

[*Condensed from his Speech at Nai Tal*].

SANE LIVING

29. OF THE HUMAN FRAME AND STRUCTURE

WEAK and ignorant as thou art, O man! humble as thou oughtest to be, O child ust! Wouldst thou raise thy ghts to infinite wisdom? ldst thou see Omnipotence layed before thee? Contem- e thine own frame.

earfully and wonderfully art u made; praise, therefore, thy ator with awe, and rejoice be- e Him with reverence.

herefore of all creatures art u only erect, but that thou uldst see His works! Where- e art thou to see, but that thou yest admire them! Wherefore admire, but that thou mayest re their and thy Creator!

herefore is consciousness re- ed in thee alone; and whence it derived to thee?

It is not in flesh to think; it is in bones to reason; the lion oweth not that worms shall eat m; the ox perceiveth not that he fed for slaughter.

Something is added thee, unlike what thou seest; something in- ms thy clay, higher than all at is the object of thy senses. ehold! what is it?

Thy body remaineth perfect after this is fled; therefore, it is no part of it; it is immaterial; therefore, it is eternal; it is free to act; therefore, it is accountable for its actions.

Knoweth the ass the use of food, because his teeth mow down the herbage? Standeth the crocodile erect, although his backbone is straight as thine?

God formed thee as He had formed these: after them all wert thou created; superiority and command were given thee over all; and of His own breath did He communicate to thee thy principle of knowledge.

Know thyself, then, the pride of His creation; the link uniting divinity and matter; behold a part of God Himself within thee; remember thine own dignity, nor dare descend to evil or to meanness.

Who planted terror in the tail of the serpent? Who clothed the neck of the horse with thunder? Even He who hath instructed thee to crush the one under thy feet, and tame the other to thy purposes.

30. OF THE USE OF THE SENSES

VAUNT not of thy body, because it was first formed; nor of thy brain, because therein thy soul resideth. Is not the master of the house more honourable than its walls?

The ground must be prepared before corn be planted; the potter must build his furnace before he can make his porcelain.

As the breath of heaven sayeth unto the waters of the deep, "This way shall thy billows roll, and no other; thus high, and no higher, shall they raise their fury;" so let thy spirit, O man, actuate and direct thy flesh; so let it repress its wildness.

Thy soul is the monarch of thy frame; suffer not its subjects to rebel against it.

Thy body is as the globe of the earth; thy bones the pillars that sustain it on its base.

As the ocean giveth rise to springs, whose waters return again into its bosom through the rivers; so runneth thy life from the heart outwards, and so returneth it unto its place again.

Do not both retain their course for ever? Behold, the same God ordained them.

Is not thy nose the channel to perfumes? Thy mouth the path to delicacies? Yet know thou, that perfumes long smelt become offensive; that delicacies destroy the appetite they flatter.

Are not thine eyes the sentinel that watch for thee? Yet how often are they unable to distinguish truth from error!

Keep thy soul in moderation; teach thy spirit to be attentive to its good; so shall these, its ministers, be always to thee conveyances of truth.

Thine hand, is it not a miracle? Is there in the creation aught like unto it? Wherefore was it given thee, but that thou mightest stretch it out to the assistance of thy brother?

Why of all things living art thou alone made capable of blushing? The world shall read thy shame upon thy face; therefore do nothing shameful.

Fear and dismay, why rob they thy countenance of its ruddy splendour? Avoid guilt, and thou shalt know that fear is beneath thee: that dismay is unmanly.

Wherefore to thee alone speak shadows in the visions of thy pillow? Reverence them; for, know that dreams are from on high.

Thou, man, alone canst speak wonder at thy glorious prerogative, and pay to him who gave it thee a rational and welcome praise, teaching thy children wisdom, instructing the offspring of thy loins in piety.

[*To be continued*]

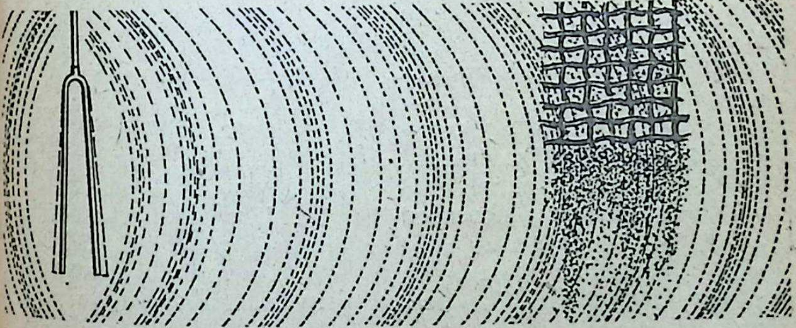
THE SCIENCE OF ULTRASONICS

Sahib Singh Ahuja

OUND beyond the range of human hearing has become a tool with great potentialities ence, industry and medicine. dy it has been put to work in mber of practical jobs, and an ing variety of uses.

is well-known that sounds are d by mechanical vibrations that few people can hear ls which vibrate faster than times a second. The amazing is that generators are now ng out inaudible ultra-sound a vibration rate as high as illion a second. In this cu- s region of silent sound, ge and wonderful things are ening.

In many factories, sound-waves vibrating millions of times a second are 'looking' through huge metal castings upto ten feet thick and instantly spotting hidden flaws. Dr. F. Firestone of the University of Michigan found that flawless castings, when bombarded with silent sound, gave off from the other side of the metal an echo which could be picked up and amplified. If a flaw is present, it produces a quicker echo, and its exact position is pictured on a screen. The new detectors, manufactured commercially, are now widely used in checking marine propeller-shafts, locomotive axles and other big parts.



Dairies use a simple sound wave device which homogenises milk and kills most of the bacteria in it. As the milk flows over a steel diaphragm which is creating sound vibration, the fat globules are broken into smaller sizes, which remain in suspension instead of rising to the top of the bottle. The result is milk which forms smaller curds in the stomach, and is recommended by medical authorities as superior for babies.

Sterilisation of foods is one of the great goals of the pioneering young group of sound engineers. In laboratory tests, sound waves have reduced the bacteria count of milk to eight per cubic centimeter, though a count of 30,000 indicates a high standard of purity for pasteurised milk. The almost complete destruction of bacteria will make milk last several days longer. The Ultrasonic Corporation is working with the U.S. Navy on a project to clear fog above airports by turning it into rain through use of sound waves.

Another fascinating possibility of ultrasonic waves began to develop when it was learnt that some Russian scientists had treated plant seeds with ultrasonic waves and had reported sensational increases in yield. According to research reports, potatoes so treated flowered a week earlier than "control" plants, with an increased yield of 40 to 50 per cent. Peas sprouted earlier and in some cases tripled their crop yield. The possible effects of this developm upon the world's food producti are obvious.

Ultrasonic laundering of cloth has been suggested by Sir Edwa Appleton, Secretary of Great Br tain's Department of Scientific a Industrial Research. High freq ency vibrations would shake di from fabrics and help to emulsi it in the suds. Thinking along t same lines, an inventor has a plied for a patent of an ultrason vacuum cleaner which would for rug fabrics into sympathetic vib tion, loosening dirt particles.

In a big plant where carbo black is made, one of the sound makers built by the Ultrasoni Corporation with a range of 200,0 vibrations a second, is installed i a flue. The vibrations create co lisions between carbon particle and they roll up like snowballs an fall, instead of being carried ou and wasted. A use of this machine is also made in chemica plants to keep fumes from poisoning the countryside. Experiments are being conducted in the hope o using it to abate the city smoke nuisance.

Aging in liquor is caused by collision between certain types of molecules, and ultrasonic waves greatly increase the collision rate. The Ultrasonic Corporation, U.S.A. gave the silent sound treatment to some new, raw whisky. It then tasted like fine old whisky, and chemical tests showed that it had been given the equivalent of four years' normal aging.

ntists have been attempting sound as a weapon capable ling or disabling men. Mili- experts predict that sound well be used as a weapon in warfare. Medical research- re doing pioneer work in the of supersound. Ultrasonic have been used to perform operations, without opening skull on 57 cats, dogs and keys at Columbia University. s with a vibration rate of 00 per second were reflected curved crystal, which focus- them to a sharp point. The scientists found that they could stimulate temporarily, or destroy, a selected bit of brain tissue. This work is still in experimental stage, but it suggests interesting possibilities of knifeless surgery on the human brain.

The young science of ultrasonics is now in that exciting stage when its exponents are bursting with ideas and are eagerly exploring every new possibility. They have only penetrated the frontier of the new domain, and the unknown land beyond is an alluring challenge.

As far as I can judge the Indians alone have understood the meaning of the importance of faith in religion. In practice, Hinduism teaches exactly the same concerning the healing power of trust in God as Christianity. Indian humanity has in the course of its development accepted more and more the assurance of Krishna in the Bhagvad-Gita.... They have realised with the intuition of far-sighted psychologists, that faith can even bring the man to recognition for whom a direct approach is barred by lack of talent. Recognition does not lead to salvation, but is salvation.

—Keyserling.

Our Fortnightly Profile—74

ADONE ZOLI

A MOST interesting situation arose the other day in the Italian Parliament. Signor Zoli who was called by President Gronchi to form the Government sought, after forming his cabinet, a confidence vote. Among those who promised support to him were the neo-Fascists. Retorted Zoli: "I don't want your votes; even if you give, I shall deduct them from the tally." The Fascists voted him and Zoli deducted their votes from the tally and it was first reported, had gained the requisite majority. But later news said that he could not survive without the Fascist vote. He resigned at once.

Zoli's ire is understandable if we know his past record as an out-and-out anti-Fascist. Towards the closing stages of the last war, the Fascists arrested him and one of the bullies threatened to knock out his teeth. Roared Zoli in defiance: "You cannot—they are false!". Infuriated, the captors allowed him to languish in prison while they went on disputing without end as to who should put the bullet into him.

It is hard to resist chubby lawyer Zoli with his infinite sense of humour and mathematical mind. He wears his 69 years light, even as he delights in sporting baggy and crumpled trousers and ref ing to put on the overcoat even the coldest night. His bluntness disarming and patience infini His humour is never partial, for spares not even himself when opportunity occurs. Recently expounded a thesis to newspap men that he was the beloved Venus, from the word Adone his name. But this is not to s gest that he is all ice-cream. H sarcasm is vitriolic when it boi During a recent tax-debate shouted at his hecklers: "Y shut up; you stole even the we ding-rings of Italian women!" r ferring to Benito's appeal for v untary sacrifice of jewels.

Signor Adone Zoli, Italy's Pri Minister for a short while, is t leader of the Christian Democrat Party which has a left-of-centr political philosophy. Unlike oth cabinets, Signor Zoli had compos his solely from his party with t exception of a financial exper Since, however, his party commands only a little above 40 pe cent in the Parliament, he had necessity to secure allies for t confirmation of his Governmen Having lost it by one vote (excluding the Fascist votes, o course) he has resigned, earnin name for himself as a man o principles and as one not mu

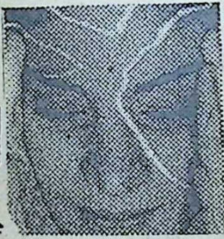
ured of power. Italy is
nce again in search of a new
er.

n in Cesena near the Adria-
ast, Zoli grew up in the lit-
wn of Predappio, since fam-
s the birth-place of Benito
lini. Zoli was Benito's school-
and was four years his
r. After graduating from
na University, Zoli took up
ment in Florence along with
rother. During those days, it
id, Zoli refused to wear the
ist symbol on his coat. Not
h of his success in law is
n except his favourite ad-
to his clients: "You must
n to become patient." That it
no mere precept meant for
rs but a matter of conviction
him is amply demonstrated
the fact that for over 60 years
was not much known to Ita-
politics, and even now, he has
sen to wait.

our years after the downfall
Fascism, Zoli was elected to the
ian Parliament as a candidate
the Christian Democratic Party. Since then his star has been rising slowly but steadily. He played a not inconsiderable part in the inner councils of his party during those years till at last he succeeded the late De Gasperi as the President of his party's National Council. From that position of vantage he brought peace between contending splinter groups in his party. He caught the eye of the nation only last year as Minister for Budgets, where he showed himself as a capable hand in holding Italy's purse-strings. What made his popularity soar as Finance Minister was his refusal to spare even national sacred bulls like the Grand Opera!

As mentioned already, Zoli has a flair for mathematics and it is said that even while relaxing he is engaged in mathematical computations. He is amazingly quick in figurework. Perhaps the same faculty accounts for his fame as a formidable chess player too.

The Zolis have three sons, one of whom belongs to the fourth estate, and three daughters.



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QUESTION BOX

ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has kind agreed to answer in these columns que tions from readers of Bhavan's Journal topics falling within the scope of Journal.

277

Sri G. T. Sampathkumar, Mysore.

Q: *Is there any relation between culture and politics?*

A: Politics, in the true sense, is connected with culture. In fact, the politics of every country is largely influenced by its culture. Without it, politics is the law of the jungle.

278

Sri S. T. Sinha, Allahabad.

Q: *India being a mainly agricultural country, do you think that the investment of several crores of rupees in importing heavy foreign machinery to start steel factories, etc. will be of much use to the vast millions of village people who live on agriculture?*

A: In my view India primarily needs agricultural development and the economic reorganisation of rural life on a more intensive scale. We want not only self-sufficiency in fo and agricultural commoditi but surplus to export for ea ing foreign exchange. B even the progress of agric ture depends on a certain m sure upon industrial devel ment. In addition, we have t be self-sufficient in those i dustrial products which a the basis of modern civilis life in a free country. Wit out steel, for instance, w cannot rebuild our countr and without large-scale hydr electric works millions o acres would remain unirrig ed. I, however, agree th long term industrial schem should not be embarked upo at the *cost* of agricultural d velopment. And nobody, s far as I know, wants to do it.

279

Sri M. Seshagiri Rao, Vathu (Andhra State).

Q: *Why the three commentat*

red and established sepa- e "isms" under one common gion—Hindu? And how to oncile them?

What is the most effective thod for giving wide publi- y to the truths in the com- ntaries?

ach age has to interpret the ndamental doctrines of faith cording to the needs of the mes. In this way, though the ndamental values of the indus are the same, they ere interpreted age after age commentators and the charya.

We must draw inspiration rom the original scriptures nd interpret them to suit ur need.

280

Gulab Chandra Gupta, Alla-

Would it not be possible to in- roduce a 'Reader's page' in he Journal through which eaders may discuss problems ith each other?

There is no space.

281

K. Shivamurty, Tandur.

What are the definitions of God?

How can anyone define God? He is to be seen, felt, realised, lived in, and when you grow God-minded and live in unfading joy of self-realization, how can you trap this joy in words?

282

Sri V. H. Pradhan, Navsari.

Q: *Life in Spirit—it is difficult to follow the purport; will you kindly take troubles to mention such phrases differentially in the respective heads, paragraph-wise?*

A: Life in the Spirit is the life in which the Fundamental Aspiration has seized the mind of man and made him God minded. This life can best be described through the joy that one sees, feels and aspires in communicating it to others. This joy could not be described in numbered paragraphs in the day the Penal Code and the Civil Procedure Code are written.

283

Sri B. H. Shankaranarayana Setty, Bangalore.

Q: *What is meant by Bhagavad-Gita?*

A: Am I to believe that you are ignorant of what *Bhagavad-Gita* is? It is the message, which Sri Krishna delivered to Arjuna on the battle-field of Kurukshetra. In my opinion, it is the greatest scripture on earth and embodies, more than any single book, the fundamental values of not only Indian Culture but of all cultures which base themselves on the Moral Order and faith in God.

284

Sri D. Babu Rao, Hyderabad-Dn.

Q: *Is religion opium for mankind?*

A: No. True religion is the only ennobling factor in life, for it tries to bring us to God.

285

Sri G. T. S. Kumar, Mysore.

Q: *Of the three paths of salvation — Bhakti-yoga, Gnyana-yoga and Karma-yoga—which one can be selected?*

A: The path which one's temperament finds the easiest to take; but try all of them you will find the path fit you to walk on.

286

Sri Narisepalli Lakshminara
Anantpur.

Q: *What is your opinion upon improvement of our civili-tion?*

A: Modern civilization can improve unless it turns to life of the Spirit. In India hope, our civilization w never be denied the inspirati for such a life.

A messenger should carry out his errand in such a way that it does not conflict with previous ones and at the same time serves some future purpose too.

—Valmiki.

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ana Dwatrimsika—47

Serial

YOGIS and the APSARA

For a time the three sons of King Dharmaraja became virtual prisoners of three Apsaras who took a fancy for them. A stone statue helped the princes to escape by giving some magic pebbles to prevent pursuit. After great difficulty the princes escaped. The older Apsaras suspected the youngest of them to have proved traitorous and killed her. But the youngest prince on seeing her thus murdered saved her with the help of Lord Shankara and Parvati. The young Apsara left a divine venna *with the prince which when played would bring her to him.*

HE young Apsara on reaching heaven plunged into her duties as though nothing had ened. But when the older espied her going about her k they could not believe their eyes; but the young one put at ease by going to them ght and conversing as of old hough nothing had happened, hich the mortification of the girls became more acute.

wn here, the young prince to live without the young Apsara for a time. But after a few her absence started getting his nerves. He began to fidget; when he suddenly remembered her *veena,* he laughed within elf for his foolishness in for-ing all about it.

alking in the direction of his e-town, the young prince hed a charming place studded green trees in full bloom, a of pellucid water and a host of birds chirping and piping their throats in joy. He decided to have his Apsara then and there. He played a soft tune on the *veena,* when lo! his lady-love stood before him in full splendour with a basketful of sweets, drinks, food and flowers. She had great difficulty in disentangling herself from his embrace, after which she set about conjuring a bower. She ran aromatic water for the prince's bath and set up the table. When the prince was ready for dinner, she had a perfect establishment ready for him. He partook of the heavenly food, ate *tambul* and for the time being, felt beyond time and space.

The flowers, scents, sandal-paste and other love-materials she had brought from heaven permeated the entire forest for miles around.

Among those who felt greatly disturbed by this exotic atmosphere was a Yogi whose concentration collapsed and became a thing of the past. His mind started hankering after things mundane and his legs dragged him in the direction of the prince and Apsara.

One look at the young Apsara made the Yogi prostrate before the young prince of whom he begged: "Young man, please make over this young lady to me as I am dying of love for her and I shall in exchange part with this magic sword which knows no defeat!"

"Oh, is that sword so powerful? How does one operate it?" asked the prince.

"Just take it out from the scabbard and fling it in the direction of anyone whom you would kill. It will most assuredly kill the man, however powerful he may be, and return to the sheath of its own accord," replied the Yogi.

"Let me see, if you don't mind," said the prince. And the Yogi in his eagerness to have his wish fulfilled handed the sword over to the prince. The latter took the sword out of its sheath and coolly flung it at the Yogi, whereupon it made short work of the Yogi and returned to its sheath held by the prince.

"Not a bad acquisition," said the prince turning askance at the Apsara who was looking at him admiringly.

This minor episode did not in any way disturb the equanimity of the pair who had the rest of the night all for themselves.

At the early hours of the m ing the Apsara took leave of prince and left for Devaloka.

After sunrise, the prince resu ed his journey towards his hom town. He went on looking a admiring nature's manifold wa and appearances. He ate some licious fruits and drank the sw water of rippling brooks.

When the sun was about to he found himself in the midst a grove which strongly remind him of the previous evening. his hand automatically sought sacred *veena* left by the Apsa and twanged the strings melo ously. In an instant, his you Apsara stood before him in fu bloom, carrying with her a bask ful of flowers, sweets, drinks a food.

As on the previous night, Apsara created a nice bow with all facilities for spending night. After bath, the you prince sat down and partook of delicious food brought by divine damsel. Laughing a chatting, they partook of *tamb*

The aroma of the heavenly flo ers brought by the damsel sta ed permeating the forest f miles and, as on the previo night, another Yogi who was pra tising *tapas* felt strangely distur ed and soon entirely lost his co centration. A strange power w pulling him in the direction fr which the divine aroma w spreading. Ultimately he locat the spot and entered the bower

Like the previous Yogi, he

fascinated by the beauty Apsara that he practically ed before the couple. The came hurriedly and offered water to drink and gently him. When he regained ousness, he fell at the feet prince and begged, "Sir, let me have this girl or I die!"

prince who had by now be- familiar with the wayward- of these half-baked Yogis, put le on his face at the strange st.

Yogi continued, "Here, Sir, this pouch in exchange for It is very valuable."

what way?" queried the e.

u just put your hand in the and ask for any quantity ld, silver or jewels and you get them!" replied the Yogi.

, is that so?" exclaimed the e and putting out his hand the offered pouch from the 's hand.

ving done that, the prince the magic sword given by first Yogi and directed it st the new Yogi. The sword him into two and returned to cabbard.

e prince and the Apsara had arty laugh over the episode with one more valuable action in the shape of the magic h, the pair spent the night the God of Love and his se.

[*To be continued*]

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is a symposium to which contributed Messrs. Vaikunt- Mehta, M. Frydman, J. Patel, Agarwal and N. K. Bose. lly these are articles that ared in the *Harijan*, collected re-edited by Sri Maganbhai P. i. Two articles bearing on subject written by Gandhiji printed as foreword, supple- ted by a passage from Sri u's speech, also bearing on subject. The opening essay nes the problem in detail. e following supply the details. text is divided into three sec- : Building from Below; Plan- for Full Employment; and nization, Method and Machi- . Statics and arguments are ed extensively from the book *ling from Below* published by A.I. K. & V. I. Board, Bom- . It's obvious that the entire k is devoted to village recon- tion in an effort to increase nal income.

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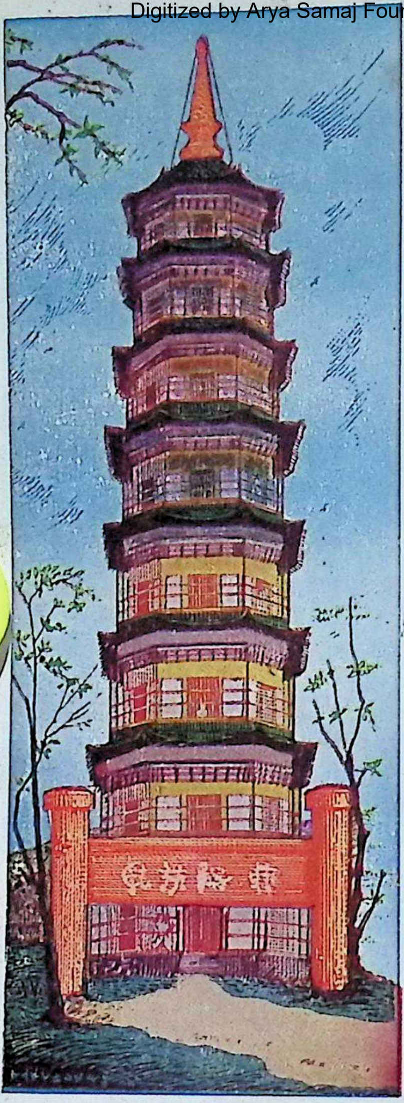

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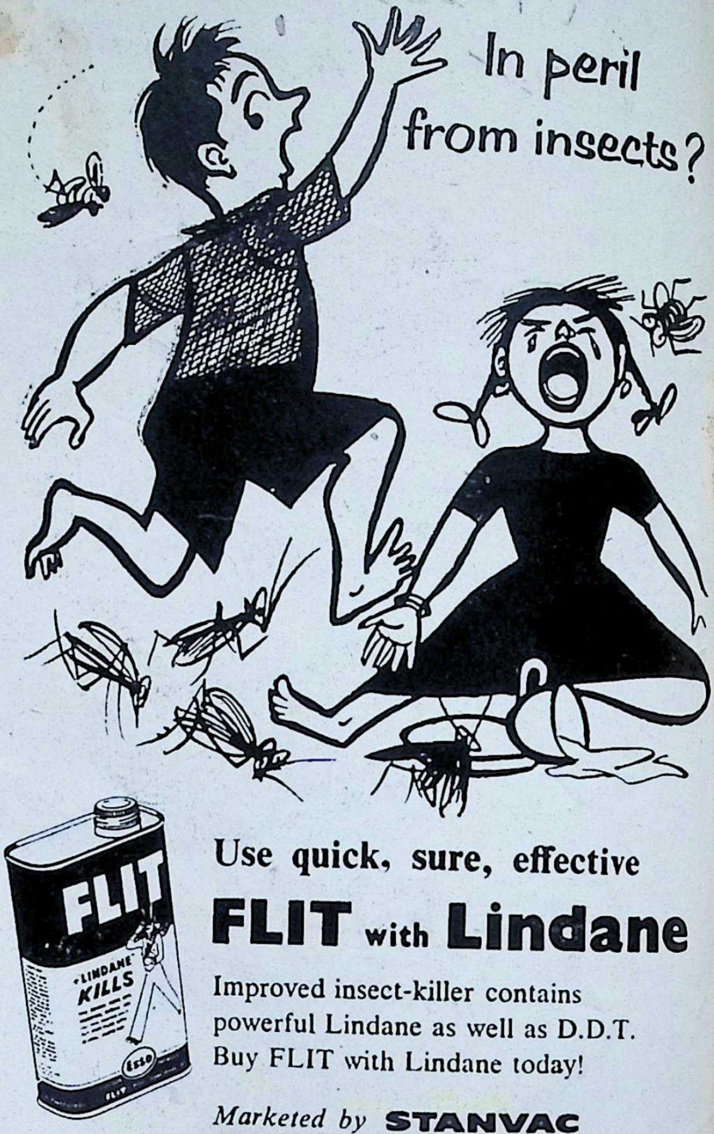
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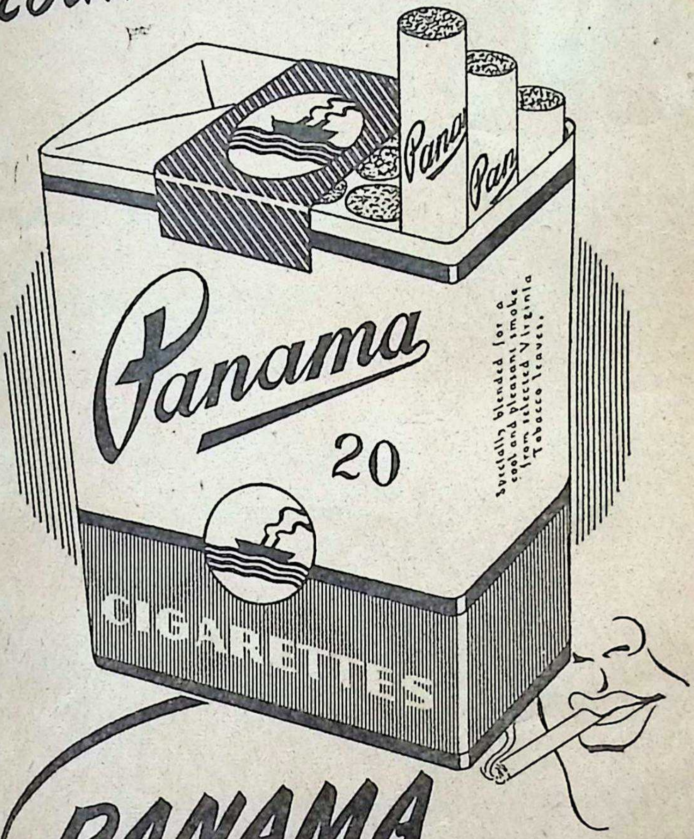
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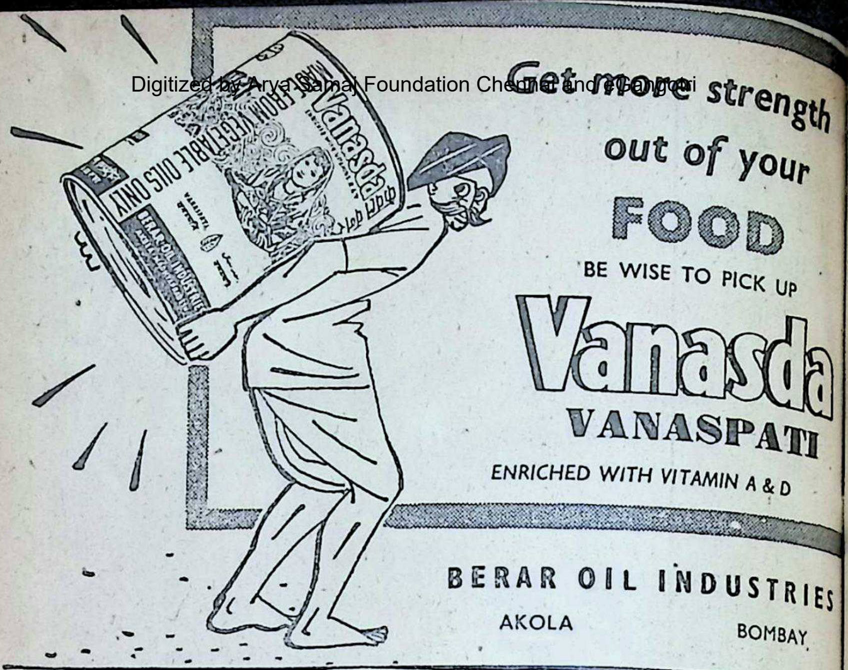
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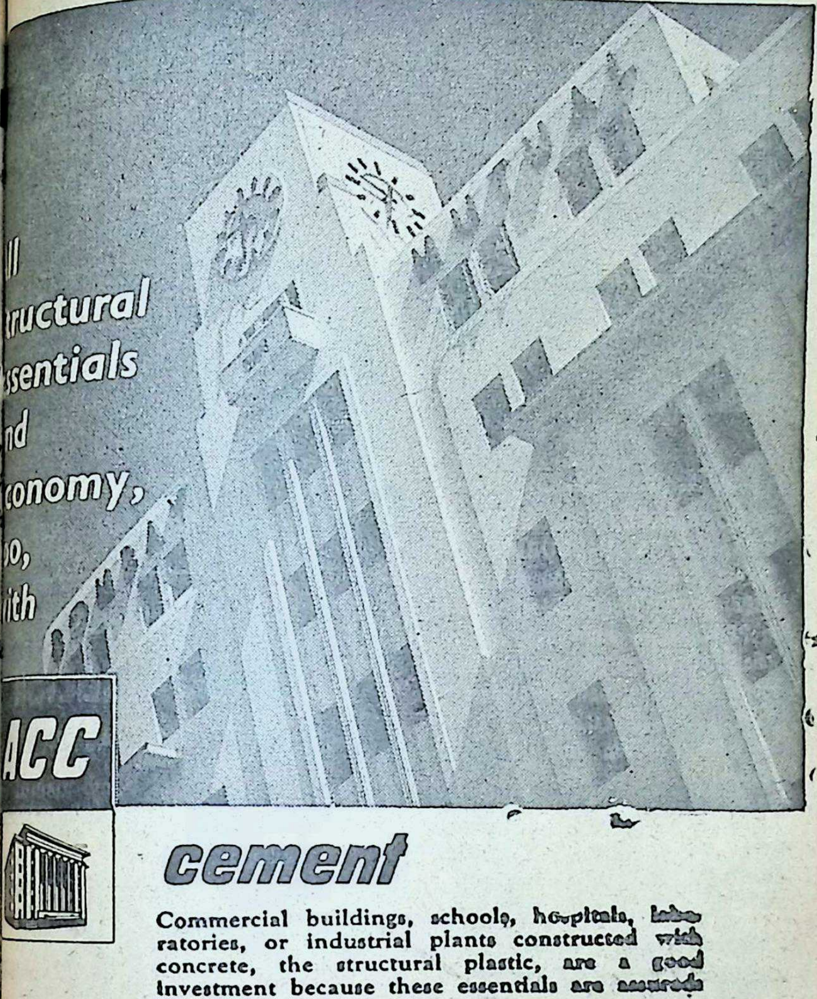

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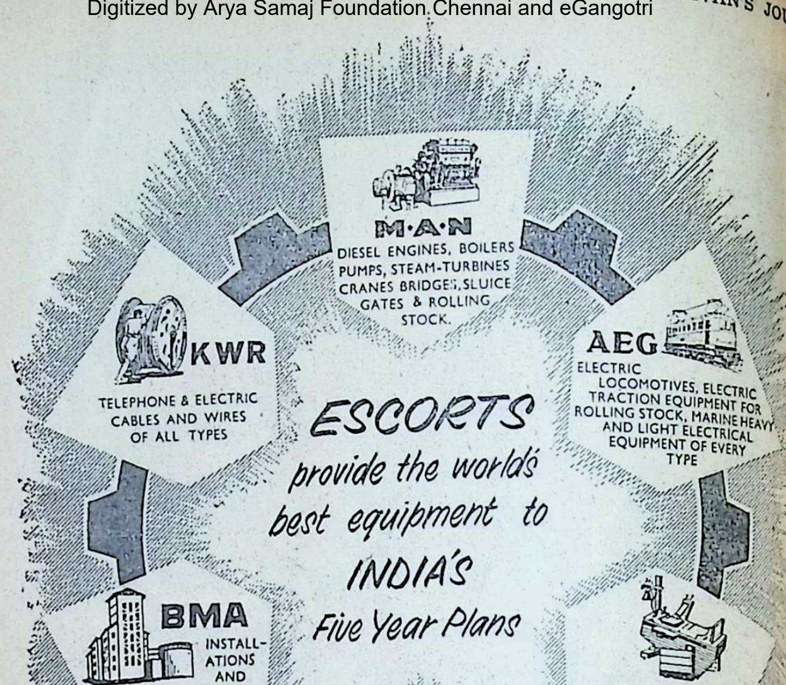

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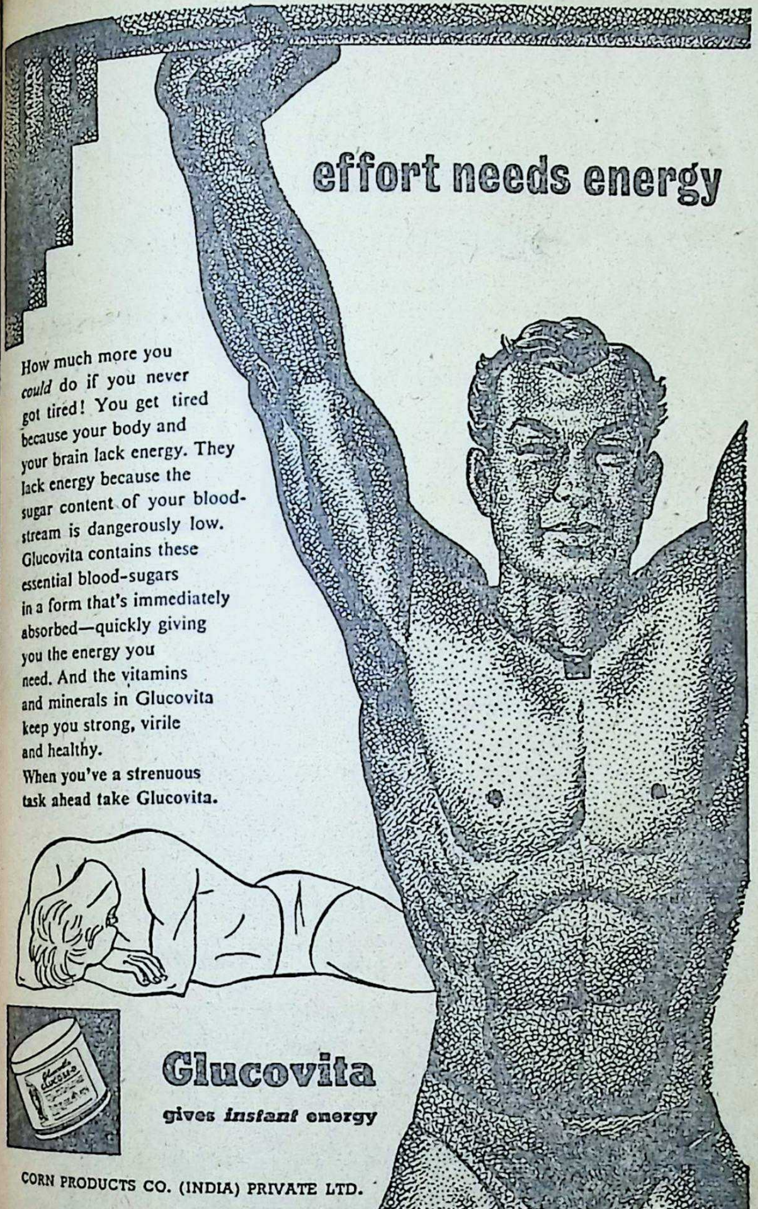

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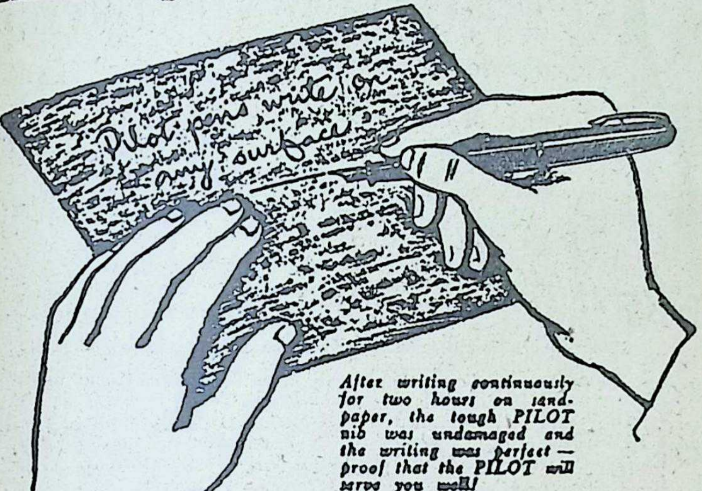
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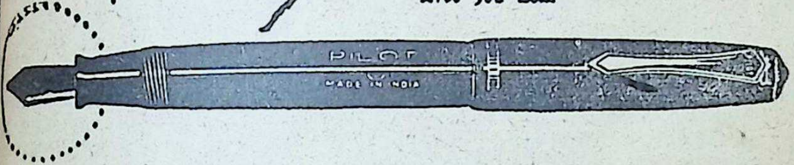

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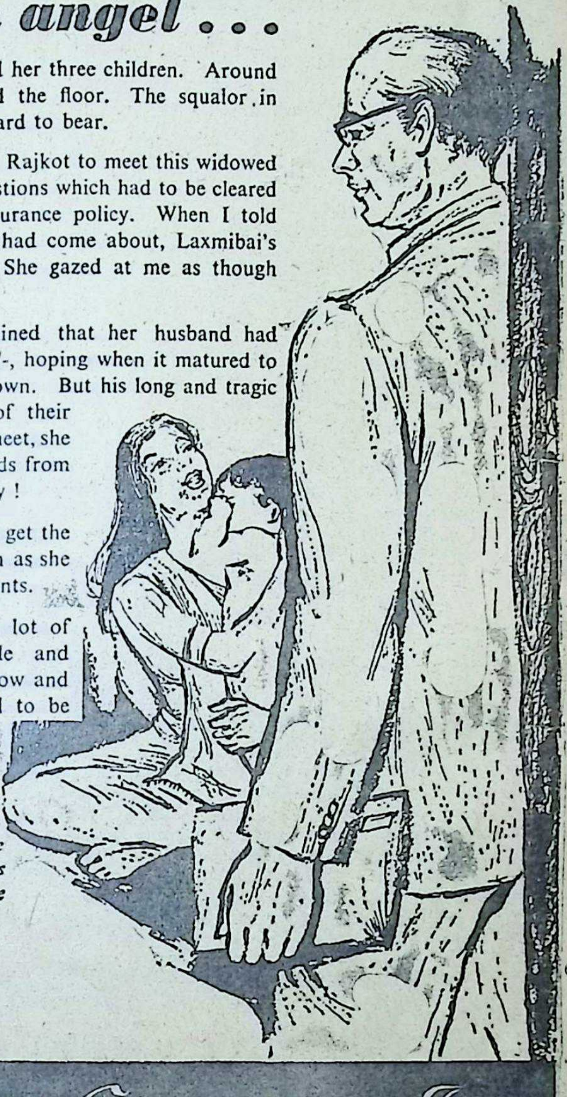

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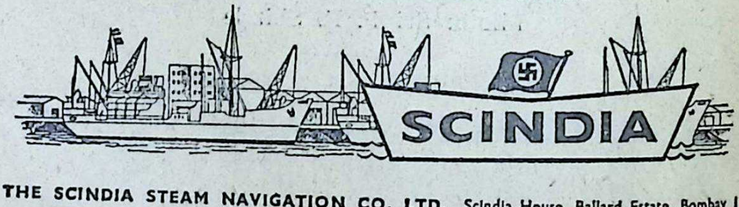

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Vol. III No. 25
July 14, 1957

आ नो भद्राः क्रतवो यन्तु विश्वतः ।
Let noble thoughts come to us from every side
—Rigveda, I-89-i

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DAY AND NIGHT

नाना चक्राते यम्या३ वपूंषि
तयोर् अन्यद् रोचते कृष्णम् अन्यत् ।
श्यावी च यद् अरुषी च स्वसारौ
महद् देवानाम् असुरत्वम् एकम् ।

पदे इव निहिते दस्मे अन्तस्
तयोर् अन्यद् गुह्यम् आविर् अन्यत् ।
सध्रीचीना पथ्या३ सा विषूची
महद् देवानाम् असुरत्वम् एकम् ।।

Different each from the other, you Two have made
yourselves twin beauties;
One of the Twain is bright, the other dark.
And yet, these Two, the white and the red, are sisters.
Great is the single divinity of the Gods.

The Two are, as it were, treasured in a wondrous place;
Of the Twain one is hidden, the other manifest,
One common pathway is parted in two.
Great is the single divinity of the Gods.

—Rigveda, III. 55. 11 & 15.

Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 131

★ YOGA, A TRANSFORMING PROCESS
★ AS APPLIED TO WORLDLY AFFAIRS
★ ITS ASPECTS

Bharatiya Vidya Bhava
Bombay.
JULY 14, 1957.

MY YOUNG FRIEND,

I HAVE always been drawn to Yoga, as many men in India have been since the ages; not to Hathayoga, the physical variety, but to real Yoga.

For over half a century now, the *Bhagavad Gita* and Patanjali's *Yogasutra* have been my guides in this matter. I found the commentaries of little use. Most of them are full of verbal or dialectic dissertations and provided little or no practical guidance. However, I found valuable guidance from the *Confessions* of St. Augustine, the *Gospel of Sri Ramakrishna* and some of Sri Aurobindo's works, particularly the *Synthesis of Yoga* and the *Letters*. But, after all, the *Gita* and the *Yogasutra* are sure and fin guides; no better ones are neede

● ●

Though Yoga had its fascinatio for me since my boyhood, my enthusiasm for it has been fitful an my will far from resolute. plunged into one or the other kin of practice as my mood and nee varied.

Being a worldly man, I use some of its discipline for what i generally termed worldly purposes In critical moments, however Yoga invariably came to m rescue. Enthusiasm sprang u with great intensity. My faith i God, progressively gaining certitude, provided the supportin

This experience has prov- me that the laws of Yoga e over the whole range of nce.

d no *guru* in the strict sense. influence of Sri Aurobindo my college days and of Gan- later, played some part in experiments. The influence former was very remote, during the last few months life; some of his works, how- helped me throughout. Gan- personality and life, for ere a living commentary on *ita.*

ever, I found a real *guru* in I have called the "Vision". ny Pillar of Fire. Sri Auro- found fault with me for not the faith to recognise it represented.

widening experience in has come to me in cycles. have been intervening and periods characterised by re- n, annoyance on a sense of . But, spiritual readiness ary to make uninterrupted ss, is not given to every one. same time, when such a is over, an urge has come breaking through the bonds th and indifference, driving adopt new ways, giving me sh outlook. Then I have carried forward on the crest wave to a comparatively life.

• • •

n this halting struggle has e in no doubt that the goal of self-realisation comes by struggle and not by study or achievement alone. It comes the way of a crisis of the spirit.

When such a crisis comes, intense yearning or longing—*samvega*—gives the momentum. Then the enveloping folds of the ego-driven mind are opened. It is flooded with a sense of self-realisation, bringing with it the joy and the power of the Spirit. The crisis is then met. A new stage of experience is reached.

In Yoga, therefore, nothing can be taught. The inner perfection of self-realisation can only come to be revealed in experience, but only progressively. The transformation of one's personality is achieved through stages. Yoga, therefore, is not an end to be achieved, but a process of continuous transformation.

• • •

The field in which the process of Yoga operates is life; the whole of it, material, moral and spiritual. Anyone who tries to practise it in detached isolation or with remote loftiness betrays its very purpose. You cannot transform life by shying away from it. It is a struggle on a battlefield, as the *Gita* has shown picturesquely and decisively.

Life is usually transformed through the continuous process brought about by the pressure of environment and education. It can also be transformed through the way of Yoga which is a conscious, purposive effort.

In the course of natural evolution we commit blunders; we often lapse or relapse into the stages from which we started. We also meet resistance from within.

In the way of Yoga, on the other hand, the process of transformation is rapid and self-directing. The spirit comes to dominate the life. The ego-sense, which seeks individual existence, is overcome with less difficulty. Its force is progressively replaced by the Spirit through which the will of God operates. Our egotistic emotions are then transmuted into the movements of a wider love and joy. Freed from the tyranny of the lower and the higher mind, human life tends to become divine. At every step we discover God in us. Transformation then takes the shape of a progressive unfolding of the Spirit.

● ● ●

Yoga has four aspects. Yoga is perfection in action—*Yogah karmasu kaushalam;* Yoga is equality of attitude—*samatvam Yoga uchyate;* Yoga is perfect peace—*Parashanti.* Yoga is union with God—*Madbhavamagata.* One aspect, however, is not severable from the other. All of them lead to *Samsiddhi,* Self-realisation, *Kaivalya,* Integration of Personality.

Patanjali says: "The way to preliminary Yoga is *Japa, Swadhyaya* and *Ishwarapranidhana:* consta repetition of a sacred formula, r gular recital of a scripture a surrender unto God."

Of these three, I put *Swadhya* as the first and the most impo tant.

A book to be a scripture mu contain the Truth, and Truth t be true must be universal. B the whole Truth cannot be foun in one place. Every scripture, so far as it contains the etern Truth, is universal; in so far as deals with the problems which e isted in the age in which it ha been composed, it is a great boo but a book all the same.

Very early in my experience, found that the sacred recital ha a characteristic function. When scripture is recited regularly, th permanent values it inculcates be come a part of one's nature. The change one's mental conten They penetrate into every fibre o us. That is where the process o Yogic transformation begins.

By constant *Swadhyaya,* repea ed recital of the scripture, know ledge is transmuted into Ligh the Truth that lives in the hear of men and things is realised. I is not merely understood; it be comes a part of our being. The the words, symbols, meanings an the underlying truths are fuse to become a living flame in whic we live, move and have ou being.

All scriptures belong to all man kind. No race or religion has opoly of any scripture. No can claim that his scripture tells the whole truth. At rate, no one who aspires to should hold that view. He ld never forget that Yoga is ocess of transformation and, aspires to it, narrow-mindedhas first to be conquered.

recital of the scripture is a ndwork. But what is it that o be transformed by Yoga? Is e mind? But the mind is ed in and involved in the . Are then the mind and the both to be transformed? But ody is planted and involved fe, both social and physical. cannot be separated from the tive organism which, in the nstance, is rooted in the physical, moral and spiritual fabric of niverse.

question which arises is: e process of transforming the or the environments be iso-. I should say that the stu- who concentrates on the to the exclusion of the body collective organism and the er with his physical targets ated to the growth of the and the spirit of those for the plan is made, both are lind.

t people fail to realise that want to transform anything, or life or personality or col- organism, you must take hole field into account. That hat Canto X of the *Gita* s. At one time I thought that this Canto was only intended to provide an easy lesson for beginners who turn to God. Now I know better. Its constant recital leads to one great experience: All things that exist are parts of One Whole.

"The power that exists in the seed of all things is Me. Whatever that manifests power, whatever is excellent, sublime or mighty, springs from Me." These words cannot be understood fully till they become part of one's experience.

The older scriptures were much more explicit. The *Taittiriya Upanishad,* for instance, teaches how knowledge becomes truth. *Samhita,* it says, is five-fold; the *Samhita* of the world which gives the knowledge of matter and its laws; the *Samhita* of the luminaries which gives the knowledge of physical and mental energy; the *Samhita* of learning which gives an insight into thoughts, ideas and the working of the higher mind; the *Samhita* of the knowledge of race production which teaches the way of human development; lastly, the *Samhita* of knowledge about the individual, that is, the body, the mind and the spirit. All these *Samhitas* lead us to Light.

If the universe is One Whole, we will realise that nothing in this universe is evil; nothing is irrelevant; nothing is separable from the rest. Yoga would, if properly practised, teach us that all that is in the universe, matter, life, mind, good, evil, consciousness and spirit are only visible aspects of One in different stages of transformation. This knowledge leads to the light of truth. When felt and realised, it is *Brahmavarchasa,* the power of God.

Every step in Yoga must be calculated to bring us to this light.

● ● ●

Whenever I tried to submit myself to the will of God, I found that I could control my weaknesses more effectively. Then my path became clear. I felt no anxiety, no regret, no frustration. In this way I learned the usefulness in placing myself in the hands of God. Those who disliked me or tried to hurt me were only agencies to teach me a lesson, so that I might become better than I was. When I realise this, my antagonism and anger disappear like snow before the sun. Life then becomes a happy adventure.

Whenever I felt that I am only an instrument of God, I felt a new freedom. I felt that I have escaped the slavery of man and the grip of my lower self; that I have, for the moment, made it easier for Him to work through me. This freedom, I am convinced, was given to man by Him, so that he might try to rise higher and come nearer to Him.

Had I been stronger and less ego-driven, I could have given myself to Him unreservedly. Then even the need for feeling mysel better and better by a progressiv surrender to Him would have b come irrelevant. But in the stag in which I happen to be, th foolish, egotistic sense of feelin better than before, is of great co sequence. But for it, I would b come self-complacent and turn m back on Him.

We are the instruments of Go whether we want it to be so or no But often we act as if we are th instruments of the devil: as if w are "born to the devils"—*asuri yonimapannam.*

Such wrong action has often terrible fascination. In our co ceit we sometimes call it "fre dom." But we have no contr over it; on the contrary, we are i helpless slaves.

This conflict between our actio as the instrument of God and ou action as the instrument of ou lower self is not uncommon.

When such conflict is on, I fe as if I am not one personalit but two. It is during this conflic that the "Vision" appears befor me and guides me. Very often, a Witness, it sees this conflict, tak pity on me, laughs at my spl personality and prompts me to a cept His mandate.

But a life of submission to th will of God—and that is Yoga— a continuous effort to be in tun with the rhythm and unity whic prevails throughout the worl To manifest them in all the ty, to be one with *Satyam*, am, *Sundaram*—is the only nture that brings freedom.

we were not obsessed with ty, success and failure might h us to take this wide view of gs. For, when success comes passing through the training ol of failures, it enlarges the l and opens out the Spirit to t. Then we cease to regard it omething which we ourselves achieved.

have gained success sometimes, failed more often. On oc- ons, I have fought my way ugh obstacles. And even when cured something at the end of fight, I felt humble, for I d see that I did not secure it; was God's will that it should happen.

hroughout life, I found that aims which I had planned were achieved. On the other hand e aims were achieved, which e not mine. In fact, neither ures nor successes were mine. h were necessary to bring me the truth that all that I had to was to do my best, that is, do tever is the duty as an offering to Him.

hen this truth dawned on me, elt that I was chosen for the k, not for the results. Slowly egan to realise how everyone us is chosen for such a task, felt real joy. I knew that I being led by God, like every- else. But unlike many, I was ing to be so led.

This new view of accomplishment considerably affected my attitude to work. *Yogah karmasu kaushalam*—perfection in action—assumed a new meaning. I felt as if through every act I was weaving a garland for Him, and so I was impelled to put all my heart and whatever little skill I possessed into whatever I did.

Unless we learn to see God's will in every event, we cannot realise our mission in life. Every one of us has such a mission; only we do not perceive it. It may be distant. It may be screened from our eyes. But when the joy of success comes without one having done anything to deserve it or the frustration of failure comes without our having deserved it, the sense of mission becomes clear.

For instance, I felt that whatever I wrote had to be made as perfect as I could. I should, therefore, first feel the truth, envisage it and describe it. The power of expression, of which I have some small gift, made my style picturesque, often ornate, very often ebullient; but it was myself. I had to keep to it whatever it was. It was me.

I must express myself as I am. What is important above all, is that I must be truthful, that is, project only what I feel and realise. If, incidentally, the cause for which I stand benefits, it is not my concern. I feel this to be true art.

(*Continued on page 55*)

> If we provide food for the body which is perishable, then, surely, it is our primary duty to provide food for the soul which is imperishable and such sustenance is found in prayer.
>
> —Mahatma Gandhi.

Begin & Close the Day with Prayer

• Mahatma Gandhi •

I BELIEVE that prayer is the very soul and essence of religion, and, therefore, prayer must be the very core of the life of man, for no man can live without religion. There are some who, in the egotism of their reason, declare that they have nothing to do with religion. But it is like a man saying that he breathes, but that he has no nose.

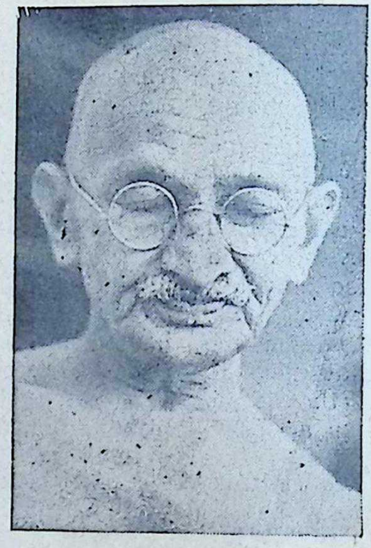

Photo: D. R. D. Wadia

There is an eternal struggle raging in man's breast between the powers of darkness and of light, and he who has not the sheet-anchor of prayer to rely upon will be a victim to the powers of darkness.

The man of prayer will be at peace with himself and with the whole world; the man who goes about the affairs of the world without a prayerful heart will be miserable and will make the world also miserable.

Apart, therefore, from its bearing on man's condition after death, prayer has incalculable value for man in this world of the living. Prayer is the only means of bringing about orderliness and peace and repose in our daily acts.

Begin, therefore, your day with prayer, and make it so soulful that it may remain with you until the evening. Close the day with prayer so that you may have a peaceful night free from dreams and nightmares.

[*Courtesy:* Navajivan Trust]

yasa, The Poet

Sri Aurobindo

YASA is the most masculine of writers.

When Coleridge spoke of the neity of genius he had in mind ain features of temperament h, whether justly or not, are lly thought to count for more he feminine mould than in the uline, the love of ornament, tionalism, mobile impression-ty, the tyranny of imagination r the reason, excessive sensi-ness to form and outward ty, tendency to be dominated ginatively by violence and the r of strength; to be prodigal oneself; not to husband the ers, to be for showing them off; il in self-restraint is also femi-e.

ll these are natural properties he quick artistic temperament e to lose balance by throwing itself outward and therefore om perfectly sane and strong ll its parts. So much did these ents form the basis of Cole-e's own temperament that he l not perhaps imagine a genius which they are wanting.

t Wordsworth, Goethe, Dante Sophocles show however that very highest genius can exist hout them. But none of the t poets I have named is so ularly masculine, so deficient in femineity as Vyasa, none dominates so much by intellect and personality, yet satisfies so little the romantic imagination.

One day as Sage Parasara, grandson of Sage Vasishtha, was crossing the Yamuna in a ferry, he took a fancy for the fisherman's lovely daughter who was ferrying him across. To this girl, Satyavati, was born a son, dark-hued like the mother. He was named Krishna. Born on an island in the Yamuna near modern Kalpi in the Hamirpur district in U.P., he was also called Dvaipayana. He was called Vyasa because he codified the Vedas.

According to certain scholars, Vyasa lived 3800 years ago. But recent excavations at Hastinapur indicate that he was born about B.C. 950.

On the 11th of this month, the nation will be paying its tribute to Sage Krishna Dvaipayana Vyasa to whom we all owe our religion, culture and tradition. He codified the Vedas for us, wrote the eighteen Puranas, the great Mahabharata, among others. Heads of religious maths celebrate this day in great austerity and prayer.

Indeed no poet at all near the first rank has the same granite mind in which impressions are received with difficulty, but once received are ineffaceable; the same bare energy and strength without violence and the same absolute empire of inspired intellect over the more showy faculties.

In his austere self-restraint and economy of power he is indifferent to ornament for its own sake, to the pleasures of poetry as distinguished from its ardours, to little graces and indulgences of style. The substance counts for everything and the form has to limit itself to its proper work of expressing with precision and power the substance. Even his most romantic pieces have a virgin coldness and loftiness in their beauty.

To intellects fed on the elaborate pomp and imagery of Kalidasa's numbers and the somewhat gaudy, expensive and meretricious spirit of English poetry, Vyasa may seem bald and unattractive. To be fed on the verse of Spencer, Shelley, Keats, Byron and Tennyson is no good preparation for the severe classics.

It is, indeed, I believe, the general impression of many "educated" young Indians that the *Mahabharata* is a mass of old wives' stories without a spark of poetry or imagination.

But to those who have bathed even a little in the fountain-head of poetry, and can bear the keenness and purity of those mountain sources, the naked and unadorned poetry of Vyasa is as d lightful as to bathe in a chill foun tain in the heats of summer.

They find that one has an u failing source of tonic and refresh ment to the soul; one comes int relation with a mind whose bar strong contact has the power o infusing strength, courage and en durance.

There are certain things whic have this inborn power and ar accordingly valued by those wh have felt deeply its properties— the air of the mountains or th struggle of a capable mind wit hardship and difficulty; the Vedan ta philosophy, the ideal of the *nis kama karma*, the poetry of Vyasa three closely related entities, ar intellectual forces that exercise similar effect and attraction.

[Courtesy: *Aurobindo Ashram*

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When Narada went to have the darshan of hagawan Krishna, he was told at the entrance f the palace that Krishna was busy doing worship. arada was surprised and wondered whom rishna should worship, He Himself being the upreme God . . .

OD ADORES HIS DEVOTEES

Swami Ramdas

UMAN life is a rare gift of God. Its chief object is to realise Him or attain libe- n. If this precious gift is not sed for this, we are no better n animals. If we become true tees of God we are freed from tangle of Karma and from the ings of all sense-desires. So as our mind is thinking of dly objects, we are not free, happy. When it turns towards we get real happiness and dom.

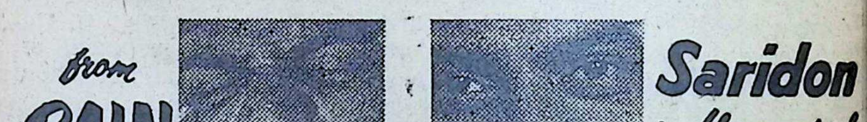
d is dwelling always in our t. He can be seen only when have become perfectly pure in d. We must aspire for Him, mber Him, contemplate on , meditate on Him and ulti- ly also surrender ourselves to By complete surrender to we see Him within ourselves. n our ego-sense disappears. a devotee becomes the very odiment of God. He is not full of bliss and peace, but becomes an instrument for real good to the world. He becomes a veritable God upon earth and is worshipped as such. In the *Bhagavad Gita* it is said a devotee who has attained Jnana or liberation is verily God Himself.

Lord Krishna has showed to the world how He venerates those who have reached this blessed state. His humble devotee Sudama went to have His *darshan* in Dwaraka. As soon as He saw Sudama, Krishna took him, placed him on His own seat, washed his feet and worshipped him. On another occasion, when Narada went to have the *darshan* of Bhagawan Krishna in Dwaraka, he was told at the entrance to the palace that Krishna was busy doing worship. Narada was surprised and wondered whom Krishna should worship, He Himself being the supreme God. So the sage went inside quietly and peeped into the room where Krishna was sitting. He saw Krishna busy worshipping the images of Prahlada, Ambarisha, Draupadi, Valmiki, Narada and many other devotees. Narada went inside and asked Krishna what He was doing. Then Krishna said "I am busy worshipping my God, and what you see before me are the images of my God." Verily, when a devotee has surrendered himself to God he has become God Himself. Shiva Bhaktas are the forms of Shiva Himself. So also Vishnu Bhaktas are the forms of Vishnu.

People in the world boast of many conquests outside them. But these devotees who are spiritual heroes have conquered their minds, their inner enemies, and have given up their ego-sense. In the Bible we read that Jesus Christ at one time washed and worshipped the feet of his own disciple. Buddha conquered his mind going deep down within himself, and found the ultimate emancipation or Nirvana. He is worshipped today by million of people on earth. Jesus, who was the very embodiment of divine love, is worshipped by thousands and thousands. The reason for this is that divine power, peace and joy were fully revealed in him. Such illumined souls a blessings to humanity.

Love and devotion for God c spring in our heart only throu the contact of saints. They infu in us faith in God and inspire to take His holy name. Th awaken the Atman in us. Th are more gracious, loving and ki to us than our earthly father a mother. The latter are concern only about our physical welfa But the saints are concerned wi our spiritual welfare. They a eager to see that we are liberat from the thraldom of the sense the bondage of Karma, and atta God, the supreme goal of li Their mission in this world is awaken slumbering souls from ignorance, drag them towards the D vine and make their lives blesse

Therefore we have to contac saints, get inspiration from them take God's name constantly, liv a pure life and ultimately find Go within us and behold Him everywhere in the universe. When we behold God everywhere, our life will be filled with divine bliss and peace.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WHAT HINDUISM IS

• P. Nagaraja Rao •

- ★ **A religion that gives us self-mastery**
- ★ **A religion that helps cultivate simple goodness in our life**
- ★ **A religion that promotes social coherence**
- ★ **A religion that uses all our power for the good of humanity**

INDUISM is the name of an
integrated outlook on life
set forth by the scriptures of
It is not only a view of
t also a way of life.

as a very impressive ances-
ich goes back as far as four
nd years. It has an unbro-
ntinuity of its exemplars in
age, who carried conviction
masses by the examples of
lives and teaching. This
uity has persisted despite
y opposition, political revolu-
social upheavals and foreign
ons.

s exhibited a sound instinct
e, a strong vitality and stay-
wer all its own. It has as-
ted much that has come its
and has grown in its rich-

ugh it is fascinated by seve-
spects of modern thought
ivilization, it is not subjugat-
any and has never ceased to
elf. It has built a culture
itself.

case for a spiritualistic view
an's imperative need for it
e essential tenets of Hindu-
The recognition of the reality of the Spirit, its existence in the space-time world and man's effort to serve God in the souls of men are organic to the doctrines of Hinduism.

The spiritual outlook of Hinduism is fostered by the "vision of the seers, the vigil of the saints, the speculation of philosophers and the imagination of the poets and the artists."

Essential Hinduism recognizes

the common ground acceptable to all religious traditions that is not repugnant to our ethical sense. It makes for religious unity and understanding.

Gandhiji, towards the end of his life, referred to *two Hinduisms:* There is the hideous, distorted Hinduism with its untouchability, superstitious worship of stocks and stones, animal sacrifice, enslavement of women, etc. The second Hinduism is the essential one. 'It is the Hinduism of the *Gita, Upanishads* and *Yoga Sutras.* It is in this Hinduism the students of comparative religion have found universality.

Swami Vivekananda often used to say, "Cease to look upon every little village-superstition as a mandate of the Vedas."

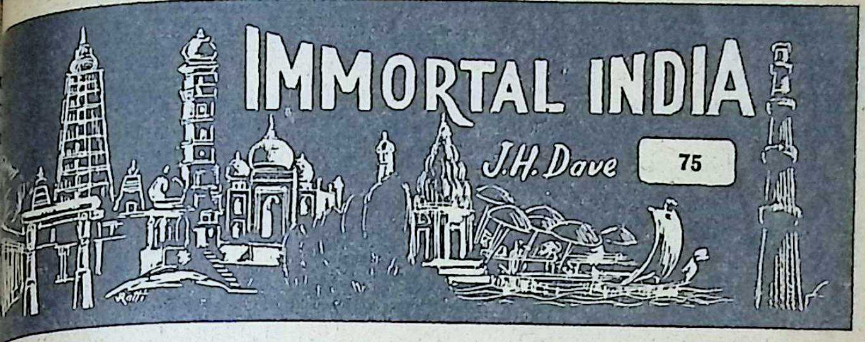
In a very significant passage the French Orientalist, Louis Renon, explains to us the nature of Hinduism. He writes, "The troubles of the present age, which are rightly or wrongly attributed to western materialism, have helped to increase the prestige of Hinduism. Some people see it as the authentic survival of a tradition, or rather, of the one tradition, and make it the basis of their *philosophia perennis.* Others try to incorporate in it a universal religious syncretism. Whether these attempts will succeed must be left for the future to decide. The fact remains that Hinduism provides an incomparable field of study for the historian of religion: its aberrations are many but there is it a great stream of mysti power; it manifests all the c ceptions of religion, and its spe lation is continually reveali them in a new light. It combi power of constant renewal with firm conservancy of fundamen tradition."

Today there is a growing rec nition that there is a large a of agreement between the diff ent religions of the world. The is no use pounding the husk lea ing the grain. This area of agr ment is the core of religion, t rest is husk. The realization the common substratum, i.e. t *essentiality* in different religio will remove the atmosphere fear, suspicion and jealousy amo them. It will promote the fello ship among faiths.

Arnold Toynbee writes that would "express his personal b lief that the four higher religio that were alive in the age in whic he was living were four variatio on a single theme and that, if th four components of this heaven music of the spheres could be a dible on each simultaneously, an with equal clarity to one pair human ears, the happy hear would find himself listening, n to a discord but to a harmony."

The Catholic-minded historia writes in his *A Story of Histor* tenth volume: "I have com back to a belief that Religio holds the key to the myster

(*Continued on page 54*)



HASTINAPURA

HASTINAPURA was the ancient capital of the Kauravas and Pandavas. It is ated in the Meerut District, ut 22 miles from the Meerut in 29°—9′ N and 78°—3′ E and bout 57 miles north-east of hi. In ancient times this city, ch was hallowed by the birth the Pandavas and Kauravas, situated on the bank of river ga, but at present the ancient nds of this celebrated city are the bank of a small streamlet wn as Budhi Ganga and this amlet meets the main current river Ganga at a distance of ut seven miles. It is stated t river Ganga has changed its se and moved away from this ent city which had a very mishap in the time of King akshu when the whole city flooded by river Ganga. The ent position of the streamlet hi Ganga represents the old bed of river Ganga and the recent excavations carried on by the archaeological department in 1950 to 1952 sufficiently corroborate this tradition of inundation of Hastinapur by river Ganga. Indian tradition as recorded in the various puranas states that after the city was flooded by Ganges King Nichakshu shifted his capital from Hastinapura to Kausambi.

Hastinapura is also called Haastinapura, Naagasaahvaya Gajasaahvaya or Vaaranaahvaya. Tradition says that this city was named after King Hastin, the great-grandson of Bharata Daushyanti of the Paurava family. Even though it is sometimes stated that it was founded by this Hastin, *Mahabharata* also says that it was the capital of King Dushyanta and of his illustrious son Bharata, after whom this country is named as Bhaarata. Most probably, this city was already in existence during the time of King Dushyanta and it was enlarged by his descendant King Hastin from whom the city acquires its name. King Hastin had two sons, Ajamidha and Dwimidha. Ajamidha inherited the kingdom of Hastinapura. He had three sons. His son Riksha became the ruler of Hastinapura and his other brothers settled in the country of Panchala. In this line of rulers came Kuru, son of Samvarana, who established Kurukshetra. His name is also associated with the country of Kurujaangala, in which Hastinapura is situated. The successors of this King Kuru became known as Kauravas and on account of the piety of this ruler Kurukshetra has acquired a great celebrity as a holy *tirtha* all over Bhaarata. In the line of this Kuru were eminent rulers like Pratipa and his son Santanu; the famous Bhishma was Santanu's son and the Pandavas and Kauravas, the heroes of the Mahabharata war, were the grandsons of this Santanu. The kingdom of Hastinapura first came to Paandu, even though he was younger, because his elder brother Dhritarashtra was blind by birth. But when Paandu died leaving five sons, who were minors, Dhritarashtra acted as the regent. The minor sons of Paandu were brought up with their cousins, the hundred sons of Dhritarashtra. The latter became very jealous of the sons of Paandu. Ultimately Dhritarashtra had to divide the kingdom between the sons of Paandu and his own sons, and in this division he gave Hastinapura to his own sons and asked the Pandavas, sons of Paandu, to establish a new city for themselves. The Pandavas constructed the city of Indraprastha or modern Delhi as their capital and settled there. Subsequently Yudhishthira lost twice in the game of dice and Pandavas had to remain in forest for thirteen years. On their return from the forest they demanded back their kingdom and by way of compromise, Krishna, on behalf of the Pandavas, suggested that Duryodhana should at least give five villages to the five Pandava brothers. These five villages are differently named. According to one view they were Indraprastha and Sonepat, Panipat, Tilpat and Baghpat. Duryodhana refused to give to the Pandavas even a pinpoint of land. After the break of these negotiations for settlement, the famous Mahabharata war took place for eighteen days in which the Kauravas as also a number of kings on both the sides were killed. Yudhishthira was installed as Emperor at Hastinapura. After a long and prosperous reign he and his other brothers retired to the Himalayas placing Parikshit, the grandson of Arjuna, on the throne. Parikshit died of a serpent-bite. His son Janamejaya who became the Sarvabhauma or Universal monarch, performed a *sarpa yagna* at Asandivat to avenge the death of his father. Janamejaya's

l successor was Adhiseema
hna and his son was Nichak-
. The last named King was
ged to give up Hastinapura as
capital as it was swept away
Ganga and he made Kausambi,
r Allahabad, his new capital.
Hastinapura was a very pros-
ous and flourishing city. Re-
t excavations in the modern
age of Hastinapura and of the
unds in this area carried on in
) to 1952 have revealed that
re are five occupational periods
icated by five different layers
Hastinapura going back to per-
: beyond 1200 B.C. The evi-
ce of pottery of different kinds
ong other things, has proved
e layers. In the lowest level
re is what is called ochre co-
red ware. In the second layer
re is painted grey-ware. The
t period is dated back to the
iod prior to 1200 B.C., and
second period is assigned to a
iod between 1100 to 800 B.C.
er the second layer, there is
lene of a flood on a large scale.
is flood is amply recorded in the
ranic tradition, and it obliged
ng Nichakshu to shift his capi-
from Hastinapura to Kausambi.
is erosion line is also seen in the
avations. In the third layer,
er the erosion line, there are
nch-marked coins, northern
ck polished ware and imple-
nts of copper and iron. This
er is assigned to a period bet-
en the 6th and 3rd century B.C.
appears that after the large-
le flood in the time of Nichak-
u, Hastinapura again developed

Site of the recent excavations at Hastinapura.

into a flourishing town. Over the third layer has been found a layer of burnt earth, which indicates that the whole town of Hastinapura was burnt on account of a huge fire which perhaps took place in about 250 B.C. The layer of burnt earth in a very wide area above the third layer is indicative of this fire. After the fire, Hastinapura appears to have been once again populated in about 200 B.C. as coins of the rulers of Mathura and terracottas of the Sunga period are available in the fourth layer. The last and the topmost layer indicates the relics of a period from 1100 to 1500 A.D.

The famous flood of the time of King Nichakshu is assigned to about the ninth century B.C. and the huge fire which subsequently destroyed the repopulated Hastinapura to about 250 B.C. From the time of the Paurava kings, from King Dushyanta onwards, upto about 1500 A.D. this ancient city continued to flourish and remain populated inspite of heavy disasters.

In *Ain-i-Akbari,* Hastinapura is called Hastnawer. Ptolemy says that Hastinapura was 24 miles from Daranagar. Panini mentions the town of Hastinapura in 6-2-101.

Hastinapura was visited by Buddha. It has been described in Buddhist literature as the capital of Kauravas. In this city an excellent brahmin approached Buddha and praised him. Divyavadana describes the city of Hastinapura as a rich, prosperous and populous city having a big lake nearby in which there were full blown lotuses, swans and cranes. Even according to Jainas, Hastinapura was an ancient and glorious city. Kuru, after whom Kurukshetra is named, was according to Jain tradition, one of the sons of Rishabhadeva and Hasti, a son of Kuru, founded the city of Hastinapura. Hastinapura is referred to as the chief city of Kuru Janapada also. In other words, the Kuru country was described sometimes as a kingdom and sometimes as a Janapada. Mahavira frequently visited it. Santinatha, Kunthunatha, and Aranatha, the 16th, 17th and 18th Jain Tirthankaras were born at Hastinapura. Rishabhadeva broke his one year's fast in this city at the hands of Shreyansa Kumara. Parsvanatha, the 23rd Tirthankara also visited Hastinapura. Hastinapura was a flourishing province in the reign of Sampati, grandson of Emperor Asoka. *Vividhatirtha Kalpa* of Jinaprabhasuri of the 14th century makes reference to Hastinapura which the author of that work visited, as one of the holy places of Jains. He states that there were four Jain temples of Tirthankaras—Santinatha, Kunthunatha, Aranatha and Mallinatha and also a temple of Amba Devi; and Hastinapura has been described as one of the most sacred places of Jains.

The *Mahabharata* gives a detailed description of Hastinapura, its palaces, the gambling hall where Yudhishthira was twice defeated in the game of dice, the palace of Duryodhana, the royal court etc. The other city of Indraprastha, which the Pandavas had constructed as their capital, is also described in great detail.

The painted grey ware pottery, which according to the theory of archaeologists represents the second layer at Hastinapura and which is dated between the period 1000 to 800 B.C. is also found at more than 30 other sites, these sites being Panipat, Tilpat, Pehowa, Kurukshetra, Indrapat, Baghpat, Rupar and several other places, most of which are intimately connected with the story of the Mahabharata. This painted grey ware pottery was first found at Ahichchhatra which is also associated with the Mahabharata story which states that a part of the kingdom of King Drupada of Panchala was taken away and given to Acharya Drona with Ahichchhatra as its capital. Pargiter has suggested

(*Continued on page 40*)

. . . . Sanskrit should re-emerge into a creative language . . . .

The New Spirit In Sanskrit

V. Raghavan

THE Sanskritists are putting forth a heroic effort to keep their language alive, not rely to preserve it as the classi- repository of hoary wisdom l antique artistic productions. e realisation has come upon m that mere archaeological re- rches, the quoting of the ob- vations of Sir William Jones or x Muller or the singing of the ises of the past cannot serve to e that language a living status. ntemporary use and original ivity in it can alone secure for this dignity.

Along with the Pandit, the Eng- h educated Sanskritist is also w freely writing and talking in nskrit. Even at University el, Sanskrit is used for answer- g examinations and writing ses for post-graduate degrees. nskrit conferences have come stay. Efforts at simplifying nskrit and reforming methods its teaching, with a view to counter the plea that it is a difficult language, are being undertaken. Considerable numbers of the people have returned Sanskrit as their mother-tongue in the last census. In the midst of their preoccupations, busy public figures like the former Union Finance Minister continue to cherish their gift for original composition in Sanskrit.

The chief characteristic of this new spirit in Sanskrit is the impact of the Western ideas and forms of literature, the renewal of intimate relation with the regional literatures, its reflection of contemporary India and the infusing into it of the ideals and aspirations that animate the nation today.

In this expansion, there have appeared certain features which require underlining. Sanskrit should, like other Indian languages, absorb a certain amount of English and foreign vocabulary but with a language having a heritage of a technical literature and incomparably fecund word-forming resources, the new writers in Sanskrit may exert themselves in evolving a more even, elegant and harmonious vocabulary and style. Barbarisms such as are committed by some Sanskrit journal, e.g. *Sarkarasya* (of the Government), *Kardah* (Card) and *Bilam* (Bill) should be eschewed.

Sanskrit could also evolve better equivalents than expressions like the following common in Sanskrit journals and essays: *Krishna-apana* for black-market, *Uccha-sikshana* for higher education, *Anavritapatra* for open letter, *Vlini-Karana* for merger. There are Sanskrit *Tadbhava* and *Tatsama* words in the local languages which are semantically specialised differently in different parts of the country; their usage has to be considered and standardised.

Particularly names of places in India and the name India itself need not be used and transcribed in Sanskrit writings in the wrong and mutilated form in which the Britisher has popularised them; in Europe, the Continent does not pronounce or write a single place-name in the way the English do; to use broken English forms, turn them into Sanskrit stems and then add Sanskrit terminations to them results in a lot of ugliness which could be eliminated.

Under the influence of their own mother-tongues, many a Sanskritist in unable to stick to the pure *Anushtubh* cadence without lapsing into that of the *Pramanika*; to note a conjunct consonant intruding and breaking the metrical quantity and to observe the rule that only at the end of the even feet a short syllable could pass for a long one or could be left without *Sandhi* with the next following word. More intense cultivation of Sanskrit activity alone can bring back the correct ear for these.

The expansion of literary activity in the age when Sanskrit education is not widespread or intense has also produced the defect of grammatical lapses; but the wonder is that most of the authors write correctly. The development of an easy, direct prose style is a distinct gain but the idiom, diction and construction should smell less of English and be more in conformity with the genius of the language; in the pre-Bana age, in early Bhashyas, in early drama and in fable literature, there is pregnant vocabulary and an uninvolved style which we could bring back into vogue now.

In literary forms, the minor poem, the short and long story and the short and long play, the essay and the thesis have all representatives in the classical productions with which they could easily fall in line.

drama, the introduction of divisions within an Act, on model of the Western plays, self not an innovation of r importance; all such fea- s could be adopted as fit in with the general plan of the krit drama. While it is necesto renovate Sanskrit drama runing it of its verbiage and g its characters more flesh bone, and its plot more action, ould be borne in mind that krit drama at its best has its unique technique and ideo- and when in the West itself old conception of tragedy has ged and critics like Eliot dethe purpose of a drama in s identical with what Bharata and Anandavardhana enunciated, Sanskrit writers today may well pause before they start imitating models out-moded even in the West.

Elements of artistic value should be assimilated and made into an organic integration, and following the lead given by Kalidasa that nothing is valued as old or new but only as being inherently good, and that given by Saktibhadra that merit matters and not the place from which a thing comes, Sanskrit should re-emerge into a creative language, adding to its long record fresh achievements.

[*Courtesy:* Sahitya Akadami]

No river can cleanse the doer of evil, the man of malice, the perpetrator of crime.

—Buddha.

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SANSKRIT EXAMINATIONS

Mumbadevi Sanskrit Mahavidyalaya

The following candidates are declared successful in the different *Shastriya* examinations of the Mumbadevi Sanskrit Mahavidyalaya held in April 1957 in Bombay and Moffusil Centres:

PRAVESHIKA:
II Class: 4, 5, 6, 7, 8, 9, 10 and 11.
Pass Class: 2.

PURVA MADHYAMA:
II Class: 15, 21, 22, 25, 26 and 29.
Pass Class: 14, 16, 17, 24 and 27.

UTTAR MADHYAMA:
II Class: 37 and 39.
Pass Class: 33 and 34.

SHASTRI: (1st Year)
II Class: 45, 52, 54, 56, 61 and 65.
Pass Class: 43, 46, 48, 49, 51, 53, 58, 63, 64, 66, 68 and 69.

SHASTRI: (2nd Year)
I Class: 83.
II Class: 70, 71, 72, 75, 76, 80, 81, 82, 84, 85, 86, 88 and 89.
Pass Class: 79, 80 A, and 87.

ACHARYA: (1st Year)
I Class: 92.
II Class: 91, 95 and 96.

ACHARYA: (2nd Year)
II Class: 97, 98, 99, 103, 105, 108, 109, 110 and 111.

ACHARYA: (3rd Year)
I Class: 113 A.
II Class: 112 and 114.

The result of the Jhansi centr will be announced later.

HASTINAPURA—*Contd.*

that the Mahabharata war took place in about 850 B.C. Several other scholars push back the date by a few centuries. But the existence of the ochre-coloured ware and painted grey ware pottery clearly denote that this ancient city was surely associated with early Aryan settlers and the historicity of the various traditions associated with this ancient city is amply proved by the findings of archaeology.

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BHAGAWAN PARASHURAMA

PART III: IN A STRANGE LAND

● K. M. Munshi ●

PREVIOUS STORY

The Aryas led by King Divodasa of the Tritsu tribe and his High Priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe, is taken captive by Shambara. Shambara's daughter Ugra falls in love with Vishwaratha who accepts her as his wife.

Ugra gives birth to a son but is killed by Bhairava, High Priest of Dasyus. Agastya marries Lopamudra and Vishwaratha, Rohini.

Sudasa drives Vishwaratha from Tritsugram. Deeply grieved, Vishwaratha walks up the Gomantaka Hill seeking guidance from Lord Savita. He returns as Vishwamitra and is requested by Sudasa to become his High Priest.

After fifteen years, Renuka, wife of Jamadagni, gives birth to Rama. Disagreeing with others over Rama's education, Kavi leaves for Bhrigugram. Rama goes in search of him and on the way, is captured by strange men, when he gets acquainted with Shunahshepa, son of Ajigarta. He escapes. Vriddha spots him in the forest.

Six years after Rama's return to Jamadagni's ashrama, *Sudasa, now king of the Tritsus, invites Sage Vasishtha to be his High Priest. Shashiyasi, the Arya princess, is known to love the Dasyu prince Bheda, who runs away with her.*

Vishwamitra renounces office. Renuka is taken prisoner, and Loma kidnapped by Arjuna, the king of the Haihayas. Sage Vasishtha advises Arjuna to leave Loma alone. Rama leaves for Saurashtra.

1

RAMA ARRIVES IN SAURASHTRA

THREE months after Arjuna, king of the Haihayas, left Aryavarta for his own kingdom, quite a crowd had collected on the shores of the sea, near Prabhas in Saurashtra, watching the distant horizon.

News had already come that King Arjuna of the Thousand Arms was returning from Aryavarta with Rama, the son of the great Bhrigu Sage, Jamadagni, and the grandson of Maha Atharvan, who forty years ago had left the land in disgust and cursed its people. For forty years the Haihaya, the Yadava, the Talajanga and the Sharyata clans, all of which formed the Haihaya confederacy, had waited for the great and glad news. Now the Guru will be in their midst, the curse would be lifted, and the Gods will bless the people of this land.

The crowd was anxiously watching the horizon. Several ships were sighted, but they were all tossing about, lashed by the stormy sea. However, of all ships, one ship was sailing straight towards the shore in advance of the others, riding the stormy waves in spite of the wind. The people who were collected on the shore looked at this one ship with amazement; it appeared as if it was untouched by the wind and the wave. And as it came nearer they could espy on its deck a handsome boy, dominating the storm as Lord Varuna himself, his leonine mane flying in the wind.

When that ship came nearer and halted a little away from the shore and duly anchored, the boy jumped from the deck and swam to the shore. King Bhadrashrenya of the Yadava clan also jumped from the deck and swam after him to the shore.

As Rama—for it was really he—came to the shore walking in knee-deep waters, an old and gaunt warrior rushed forward from the crowd and prostrated himself before him.

"Gurudev, grandson of Maha Atharvan, I fall at your feet," he said. Rama shook his mane, extended his hand in blessing with a solemn air, scarcely possible in a boy of his age, and said, "May you live a hundred autumns."

Suddenly, people knew who he was. He was the grandson of Maha Atharvan, and the crowd, which contained quite a few old warriors who had seen the old Sage in their youth, rushed forward, fell at the feet of Rama and sought his blessings.

A few horsemen arrived on the scene. Among them were the kings of Sharyatas and Talajangas, two of the clans which formed the confederacy of the Haihayas, of which Arjuna was the head. As both the kings got n from their horses, King drashrenya said, "Brother, ; is the Master, grandson of ia Atharvan." Both the kings strated themselves before na.

n the meantime, two sailors ught the seasick Lomaharshini the shore. Rama said to Bhad- hrenya, "Send Lomaharshini to palace". Then he turned to son, "Pratapa, you go with ".

ll of a sudden, a cry of distress e from the crowd. The three ps, in one of which was King juna himself, and which was be- g tossed about in the storm, cap- d.

Bhadrashrenya, we must save n," said Rama. "Come. Let us the boats moving."

Master, the sailors and myself l go there. You stay here", l Bhadrashrenya.

No", said Rama. He rushed o the sea and began to swim k towards the helpless people o were struggling in the sea few hundred yards away.

*

Throughout the outward journey m Aryavarta, Arjuna of the ousand Arms had been angry h Bhadrashrenya, with his men, h the Gods and the fates. He l been furious when he heard t Bhadrashrenya, instead of napping Loma, had also ught the impertinent Jamad- ni's son whom he hated most, h her. But Bhadrashrenya was his maternal uncle, his staunchest supporter, the General of all the clans. On the death of his father, Mahishmat, it was he who had secured the succession for Arjuna.

Bhadrashrenya was also one of the two persons in the world of whom the king stood in fear, the other being his queen Mriga; but he could never do without the wisdom and statesmanship of these two, and so had often to submit to their wishes. But now Arjuna could never forgive Bhadrashrenya for his folly in bringing Rama with him. The boy stood guard over Loma all the time, and Bhadrashrenya and all his warriors had begun to worship him as if he was a God. This hurt Arjuna's pride. However, being as astute as he was ferocious, he did not think it wise to vent his temper on Bhadrashrenya during the journey.

During the last few hours of the journey, he had been mad with pain and anger. The ship in which he was voyaging had been in great danger. Its sails had been snapped asunder. Its sailors had been praying to the Gods in despair. He himself had been seasick, as he had never been in his life.

As if that was not enough, the ship which carried Rama had gone forward merrily in spite of storm and wind. Arjuna could not bear to see Rama standing nonchalantly on the deck of that ship, as if he was the God Maruta, the God of the Storm. Unnerved by seasickness, a superstitious awe had begun to creep on Arjuna. This boy was the grandson of Maha Atharvan. He was his hereditary Guru. There was something in the boy which he could not fathom. He could not even kill him. He did not know what to do with him. "Was he a God?" Or was he a walking curse?

Even after Bhadrashrenya and Rama rescued Arjuna and he had to spend a couple of days in bed, Arjuna was very exasperated. He had thought that he was bringing Rama as a captive to his capital, but it was Rama and Bhadrashrenya who had saved him from death. Three of the four kings of Saurashtra had already accepted the boy as their Guru. All this was the result of the foolish way in which Bhadrashrenya had behaved. Unable to do anything to Rama he decided to punish at least Bhadrashrenya at the earliest opportunity.

Before Arjuna could decide upon a course of action, a messenger came from his queen Mriga and Guru Mukunda now looking after his realm from Mahishmati. He conveyed the message that the king of Lanka had invaded the south bank of the Narmada; that his progress had to be immediately arrested; that it was, therefore, essential that he should return immediately to the capital.

Sahasrarjuna immediately saw the chance. He pressed the four hundred Sharyata and Talajanga warriors into his service and ordered that they should accompany him.

Then he called his uncle Bhadrashrenya, "Uncle, I am going to war with the king of Lanka."

"Yes, I know. I am ready to come with you", said Bhadrashrenya.

"No, I have some work for you."

"What? Other work for me!" Bhadrashrenya asked Arjuna in surprise. Never had Arjuna gone to war without him, the General of all the allied Haihaya armies.

Arjuna's eyes shone with malicious glee. "You have some work to attend to here. You have to look after your Gurudev and Loma. Take them to the settlement of your Yadava near Girnar. And take care; if you let either of them to escape,. . ." began Arjuna threatening.

Bhadrashrenya interjected in anger "Then what?'"

"I shall see that not a single Yadava remains alive", said Arjuna in an equally angry voice.

"Will you go to war with the Lord of Lanka without me?" asked the General.

"I am your pupil, and, uncle, I am not likely to commit any mistake in war," said Arjuna ironically. "I am taking with me all the horses and all the young men of your clan—except yourself. Uncle, I have given my orders. Proceed towards Girnar. I am starting for Mahishmati tomorrow morning."

Bhadrashrenya remained silent.

(Continued on page 46)

Wonderful YOU

• *Sahib Singh Ahuja* •

The human system is about the most wonderful piece of mechanism ever devised. The germicidal effect of human tears is 30 times greater than that of other creatures. Its transport system is about 100,000 miles of route....

YOUR nervous system is the most intricate, complex and extensive. Day and night ions of messages pour through billions of cells, telling the rt when to beat, limbs when to e and lungs when to draw air. r tongue has 3,000 taste buds, h with its nerve connection to brain. Your ears have 100,000 itory cells.

our kidneys are an elaborate ring device containing 64 miles piping. Every 24 hours they arate 180 quarts of filtrate n the blood. Impurities mainly a and ammonia, the final waste ducts from your steak are arated and concentrated in two rts of urine. The other 178 rts of purified fluid are returnto the blood.

The germicidal effect of your rs is 30 times greater than that the tears of any other creature. n attempting to maintain an n heat on a cold night when you have inadequate bed-covering, your body roughly does work equal to walking two miles an hour all the night long. For normal heat production, your body uses 73 calories an hour.

The world's most remarkable transport system is the circulatory system of your body. It has an estimated 60,000 to 100,000 miles of route.

More than half your body is muscle, the most remarkable stuff in nature's curiosity shop.

From your birth to death, your muscles play a critical role in everything you do. They propel you into the world in the first place when the womb suddenly empties itself.

Your muscles provide all your internal heat. They push food along your digestive tract, suck air into your lungs and squeeze tears from lachrymal glands.

Your blood forms about 12% of the weight of your body. The six to seven quarts of blood in your body contains about 30 billions of red cells. Formed mainly in bone marrow, they are formed and destroyed at a stupendous rate—72 million a minute.

There are about 5 million red-blood corpuscles and 600 to 800 white corpuscles in a cubic millimeter of your blood.

Your normal blood-pressure is a blessing in disguise for your system as it enables your heart to push blood into a network of tiny blood-vessels providing food and nourishment to the millions of hungry cells of your body.

Your heart beats 72 times per minute or 2,500 million times in a 70-year life span.

Your heart, which is a hollow muscular organ, is involuntary or not under the direct control of your will. During contraction it does a great amount of work. Roughly it does as much work as would raise a 75-pound weight one foot high. During a day and night of 24 hours, this equals lifting about 3,888 tons a foot high.

If the energy your heart used in a normal life-time were exerted all at once in a combined force, it could lift the mightiest battleship 14 feet out of the water.

You will have spent 20 years asleep if you live upto 70 years.

You lose 30 hours every year looking in mirrors and four hours a year by wiping your nose.

You were born with 270 bones but you will die with only 206. During infancy the missing 64 joined with your other bones.

You breathe 23,400 times daily inhaling 438 cubic feet of air. At each inspiration a grown-up person takes in about 30 cubic inches of air and exhales an equal quantity of air.

You move 750 major muscles every normal day of your life.

You shrink one quarter of an inch every ten years from the age of 40.

You have about 2,500,000 pores in your body—about 3,000 to the square inch.

You give off 85.6 degrees of heat in one day.

You have a brain which weighs 2 lbs. 11 oz. if you are a female and 3½ lbs. if you are a male.

You have enough phosphorous in your body to make 2,000 matchsticks.

BHAGAWAN PARASHURAMA—*Contd.*

He realised that Arjuna had wrested from him the high office he held, robbed him of his warlike youths and converted him into no better than a gaoler of Rama. Now his power was only of an ornamental king of his small Yadava clan.

Sahasrarjuna laughed uproariously at his uncle's discomfiture. Next day he left for Mahishmati.

[To be continued]

Do you want to be entirely happy with the world? Then follow these

EN STEPS TO SUCCESS

●

John A. Schindler

●

Keep Life Simple

ep yourself responsive to the
le things that are always near
hand and readily accessible.
t get in the habit of requiring
unusual for your pleasure, a
g one is very likely to find
eople having more than a little
ey or education.

fe becomes a tremendously in-
sting adventure if you learn
to get your pleasures from the
ld that lies immediately before
five senses. One of the finest
it has been my great fortune
know was a man who made
elf entirely happy in the
ld that lies at the tips of our
ers, visible to our immediate
t and always within hearing.

e needed no automobile to
el. He could see more afoot.
in a mile afoot, he found in-
ely more wonder than most
ple find in ten thousand miles
on wheels. He knew every plant, every bush, every tree, by its scientific name as well as its common name. He knew what plants people used for food, for paint, for other purposes; he knew how to prepare them. He knew the insects. They astonished him. He enjoyed the birds and could spot and name them from far off. He thoroughly knew his world, and was entirely at home in it. At night he was at home with the stars and the sounds of the forest.

In all this, he was not a pedant, but just a smiling, pleasant man with his hat tipped back on his head, enjoying a world in which everything interested him.

He lectured when he needed money, or wrote an article.

We can't of course live like him. But the point is, we should cultivate the ability to find our major and constant enjoyments in the common things which are always at hand. To be able to do so gives living a tremendous lift. Developing a capacity for enjoying what is at hand, of course, carries with it simplicity in living.

2. *Avoid Watching for a Knock in Your Motor*

Among the world's most miserable people are those who cannot get over the idea that they have something terribly wrong somewhere.

A person may have symptoms from wrong emotions. If he pays no attention to these symptoms, either because he knows what they are, or because he has other more important things to think about, he cannot be said to have emotionally induced illness. But the moment he gets apprehensive, and concerned about the symptoms he feels, and allows them to make him miserable, he has emotionally induced illness (E.I.I.).

But be sure you are organically sound. Here's the way to take care of your health. Have a thorough physical examination every year by a sensible doctor, to assure yourself that you are sound. Between the yearly examinations believe you are sound. If something turns up to cast any doubt in your mind as to your condition, go to the same doctor. If your fear turns out to be groundless (as fears usually do), make nothing further of it.

3. *Learn to Like Work*

The chances are that you, li most of the rest of us, have to wor for a living. As with every othe necessary factor in your life, yo might just as well like it and avoi making trouble for yourself by n liking it.

A person who has convince himself that he does not like wor has a monotonous repetition of u pleasant emotions while he working, and he is well on the wa to an E.I.I. There was a tim when I used to suggest to a perso who didn't like the type of wor he was doing that he find himsel a job he did like. But I foun that usually such a person didn like the second job any better tha the first. The root of the matte was that he just didn't like WORK period.

There has long been a myth, half-believed in every generation for centuries, to the effect that the lazy loafer is a happy person. A happy loafer is a very definite exception to the rule. The rule is that most lazy loafers are miserable people. Of twenty-five loafers I know personally, only one is outstandingly carefree and happy. And he happens to be a very energetic man; he is merely energetic in unproductive ways.

We have our likes and dislikes because they were suggested to us, sometimes boldly and outright, sometimes insidiously and slyly. It is very easy, especially if you ill young and not too strong- t in your ways, to keep sug- ng to yourself that you like . The stronger and more frequent the suggestion, the better "take."

a person likes to work, and learned the simple joy of do- something well, he will be rating pleasant emotions. A on who has more than enough k to keep himself occupied, who likes work, seldom deve- E.I.I. He does not have time "think." "Thinking" usually ans thumbing mentally over ubles. Work is therapy. ing to work is a wonderful pro- laxis against E.I.I.

Have a Good Hobby

A fascinating and creative inte- t apart from your work is an olute essential for happy liv- . Two of our basic needs are needs for new experiences and creative effort. A good hobby pplies them both. On the whole, would say that the creative hob- s are more satisfactory than the llecting hobbies. But collecting bbies are not bad.

Learn To Be Satisfied

There is one understandable ex- se for being dissatisfied: when ere is obvious negligence, dis- nesty, carelessness, or incompe- nce on someone's part. But it obviously useless to be dissatis- d when a situation cannot be tered, or when dissatisfaction n be seen to be entirely useless.

For instance, you meet people who are obviously disturbed by the weather and, just as easily, by everything else. Living in chronic dissatisfaction is about as close to living in Hell as anything the world has to offer. The real tragedy is that it is so useless and unnecessary.

It's not hard to feel good. In regard to satisfaction and dissatisfaction, remember two things: First, it is as easy, and much pleasanter, to find elements of satisfaction instead of dissatisfaction in the daily run of events. All that is required is the will to feel satisfied. The wise individual knows that life is one frustration after another if you allow yourself to be frustrated, but it is also one satisfaction after another if you are determined to be satisfied. Trouble is where you make it. Secondly, quit wanting what you can't have.

Learning the trick of being satisfied goes a long way toward making us well-adjusted, efficient, happy and the possessors of a rich and rewarding life.

6. *Like People and Join the Human Enterprise*

In a world where people live next door to each other, rub elbows in the subway, and meet bumper-to-bumper on the high-ways, it is disastrous to emotional stasis to take a dislike to the race and to the individuals who comprise it. Letting people get in your hair is far, far worse than getting bats in it. There are many more people than bats.

It is surprising how many people there are in the world who dislike practically everyone, from the President, whom they have never met, to their next door neighbour, whom they wish they had never met! They have nothing complimentary to say about a single soul, and are very derogatory toward everyone. Their immaturity has isolated them in a shell. The extent of their co-operation in the affairs of people consists in getting what they require out of society.

Most people's peeves are an expression of their dislike for other people. Dislikes are childish arrears in the selfish, self-centred attitude typical of childhood. Because people so afflicted are in their shell, they either never make friends or they drop the friends they start to make. On finding themselves isolated, they begin to pity themselves and to feel persecuted. They become hypochondriacal and develop deep-seated inferiorities. Such individuals lead a miserable life.

One of the finest sides to living is liking people and wanting to share actively in the human enterprise, the sum total of the effort the human race is making to get out of the jungle state and frame of mind. The greatest pleasures come by giving pleasure, to the fellow who works with us, to the chap who lives next door, or to those who live under the same roof.

Entering consciously into this human enterprise, feeling oneself a part of the community, is an important element in maturity.

7. *Get the Habit of Saying the Cheerful, Pleasant Thing*

There are some people who have never been heard to utter anything but a jarring note. Such a note ruins the present moment; a steady stream of them turns the whole day into a junk pile.

Get the habit of starting out the day right. A neat little trick is to look at your husband or your wife, when you are both awake, and, even if it is an overstatement, say, "Good-morning, dear; you look fine this morning."

It is particularly important in family life to develop the habit of pleasant conversation when the family is together. Do not, for your own sake, your children's, or your digestion's sake, make the family meal a recitation of troubles, anxieties, fears, warnings and accusations.

And, more important, don't let the feeling pervade your family that everyone is so taken for granted that a pleasantness or kind word is unnecessary. The crabbed note that clangs daily in so many families is a good foundation for many of the neurotic characteristics of later life.

A sense of humour is a wonder-adjunct to common sense. Praclly everyone can develop a se of humour if he goes after

Don't Let Adversity Defeat You

lany people are precipitated E.I.I. by some adversity. erything they had appears at moment to have vanished, and y are completely at a loss to go Futility and frustration are d on disaster. The underlying ck in most of the people who e way beneath adversity is selness and egocentricity. The th of a person near to them is culated in terms of what it ans to them, personally, in the y of services lost.

It isn't hard to handle adversity you keep your feet where they long—on the ground. When you n't change something—you'd tter accept it, and figure out how u can keep living the best posle way.

Meet Your Problems with Decision

Further it is better to adjust ur thinking to allowing and aditting a few mistakes than to ep milling and turning every tle problem over and over in ur mind. Doing that results in troubled, apprehensive outlook at will certainly produce E.I.I.

Of the total number of decisions have to make, only a very mall percentage will be improved the result of long continued study and consideration. The best rule to follow, therefore, is to make your decisions without fuss.

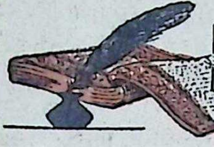
In our living we are apt to come upon a piece of trouble (and it is usually a tough, large piece) to which there is no apparent solution. The important thing in handling this variety of trouble is to tell ourselves that there is no solution other than to QUIT THINKING ABOUT IT.

10. Make the Present Moment an Emotional Success

Getting rid of lousy emotional habits should not and need not be a complicated procedure. Above all, keep it simple. Reduce it to the terms of a common denominator—keep your attitude and thinking as cheerful and pleasant as possible—RIGHT NOW.

Naturally, we have to plan for the future, but we shouldn't make our present moment a constant thinking about it. Beyond the necessity of providentially planning the future, constant thinking of it and living in it, entail fear, concern, and apprehension.

The Best insurance for a good future is to handle the present hour properly, do a good job of living now, be effective in your work, your thinking, your pleasantness, your helpfulness to other people, right now. The future will turn out to be as good as your present if you keep on handling the present moment correctly.



SANSKRIT LESSONS

XIX

। सुभाषितानि । (Wise Sayings)

यस्मिन् देशे न सम्मानो न प्रीतिर्नच बान्धवाः ।
न च विद्यागमः कश्चित् न तत्र दिवसं वसेत् ॥१॥

यस्मिन्–In which, देशे–Country, सम्मानः–respect, regard, न–is not; प्रीतिः–Love, affection, बान्धवाः–Kin, relatives, न–Is not; विद्या–education, आगमः–Obtainability, कश्चित्–little, न–Is not; तत्र–there, दिवसं-day, न वसेत्–Don't stay.

Where there is no regard for you, no love, no kin, no education, do thou not stay in that place even a day.

जननी जन्मभूमिश्च जाह्नवी च जनार्दनः ।
जनकः पञ्चमश्चैव जकाराः पञ्च दुर्लभाः ॥२॥

जननी–mother, जन्मभूमिः–motherland, च–and, जाह्नवी–Ganga, जनार्दनः–Lord Janardana (Lord Krishna), जनकः–father, जकाराः पञ्च–five words beginning with 'Ja', दुर्लभाः–difficult to obtain.

Mother, motherland and Ganga, Lord Janardana, and father are rarely got.

शैले शैले न माणिक्यं मौक्तिकं न गजे गजे ।
साधवो न हि सर्वत्र चन्दनं न वने वने ॥३॥

शैलेशैले–In every mountain, माणिक्यम्–Jewel (precious Stone) न–is not got, मौक्तिकम्–Pearl, गजे गजे–in every elephant, (गजे here means in the head of every elephant), न–is not got. साधवो–Good people, सर्वत्र–In all places, नहि–Are not; चन्दनम्–Sandal wood, वने वने–in every forest, न–Is not.

Jewel is not obtained in every mountain, pearl is not got in the head of every elephant, sandalwood is not found in every forest, so also, good people are rare.

प्रदोषे दीपकश्चन्द्रः प्रभाते दीपको रविः ।
त्रैलोक्ये दीपको धर्मः सुपुत्रः कुल दीपकः ।। ४ ।।

प्रदोषे At dusk, दीपकः–Shines, चन्द्रः–The moon, प्रभाते–In the morning, रविः–The Sun; त्रैलोक्ये–In the three worlds (Swarga, Bhumi, and Patala), धर्मः–righteousness, Dharma, सुपुत्रः–Good son, कुल दीपकः–Make the family shine.

The moon shines at night, the sun blazes in the morning.. In the three worlds righteousness shines and a family shines by a faithful son.

वृथा वृष्टिः समुद्रेषु वृथा तृप्तस्य भोजनम् ।
वृथा दानं समर्थस्य वृथा दीपो दिवाऽपिवा ।।५।।

समुद्रेषु–in the Oceans, वृष्टि:–Showers, rain, वृथा–useless, in vain, तृप्तस्य–To one who is satisfied, भोजनम्–food; वृथा–useless; समर्थस्य–for the rich man, दानम्–gifts, alms, वृथा–useless; दिवा–by day, अपि–Even, दीप–light, वृथा–useless.

Useless it is to have rains in the Oceans, food is useless to one who is satisfied, useless it is of alms to a rich man, as it is unnecessary for light in day.

NSWERS TO (LESSON) EX-XXII.

1. He sells the grains after weighing them. 2. Ruling the people he becomes king. 3. Having washed his clothes he has his bath. 4. After worshipping God he has his food. 5. Being peaceful he resides in the house. 6. After writing a letter he goes to school. 7. Having done his work, he wanders in the park. 8. Having said this he went. 9. Seeing him came. 10. Having read the book he writes his exercises. 11. Having eaten food he lies down. 12. Being in the Temple he worships God. 13. Going there what do you do? 14. Having drunk water, I come. 15. After having spoken, I come.

of existence; but I have not come back to the belief that this key is in the hands of my ancestral religion exclusively. . . The Indian religions are not exclusive-minded. They are ready to allow that there may be alternative approaches to the mystery. I feel sure that in this they are right, and that this catholic-minded Indian religious spirit is the way of salvation for all religions in an age in which we have to learn to live as a single family if we are not to destroy ourselves."

The Hindu mind is not without a central point of view. Hinduism is not a country without a capital. It believes in the authority of scriptures as a working hypothesis. It affirms religious truths on the strength of the testimony of religious experience. It declares that ultimate Reality is one and indeterminate. It also proclaims that all the descriptions of ultimate Reality are equally true and none is completely and exclusively true. Each religious description is the empirical manifestation of Reality according to a particular view-point and temperament. Hinduism makes for the fellowship of faiths and asserts the fundamental oneness of Reality. This central principle is responsible for its tolerance, which is an article of its faith and is not a stroke of policy with the Hindus.

Another significant doctrine of essential Hinduism is its affirmation of the dignity and the divinity of man. Man is not regarded as the antithesis of God. He is not described as being tied down to a body of lust without any glimmer of divinity. He has different layers and many levels in his being. By ceremonial purity and ethical excellence he can transcend the limits of creaturely existence and realize God. The emergence of this higher consciousness is the purpose of religion. Man alone is capable of this effort.

Commenting on a passage in the *Taittiriya Upanishad,* Sankara asks the question: Why are we so mindful of man when we know that everything is Brahman? He then answers that man is important. What does his importance consist in? The answer is that man is capable of knowledge and responsible action. Man, though he lives in the world of change and chance, still is capable of transcending it and getting the vision of Eternity. He is the point where Eternity and Time intersect.

Further, essential Hinduism asserts that this realization can be had here and now and not always in a distant future after death. Religion is the most powerful instrument of social regeneration. The Hindu view of life does not mistrust reason. It transcends reason and realizes its limitations. The faith of the Hindu is not the blind belief in a dogma, church,

al, or book, or a prophet, but
experimental awareness of
lity. The experience is explain-
in terms of reason. "There is
final breach between the two
vers, reason and intuition."

The social philosophy of Hin-
sm makes for human hap-
ess, guarantees moral respon-
lity, affirms human freedom,
reases the hope of man.
ove all it provides ample
m for spiritual perfection
social harmony. This is achi-
d by doctrines of *karma,* re-
th, *svadharma, varna* and *asra-*
dharma. The social philoso-
effects co-ordination and
oids social waste. There is no
chanical oppression of one pat-
n or rule of life for all. Each
ows to his best according to the
w of his development. The
summation of all values is *mok-*
Dharma is *moksha* in the
king. It is the kingdom of God
earth. All other values should subserve *moksha* and be regulated by *dharma.*

For our age, no religion that is not satisfying the demands of reason and the requirements of humanity can help us to get over our fears.

We need a religion that gives us self-mastery and helps us to cultivate simple goodness in our life.

We need a religion that promotes social coherence and uses all our power for the good of humanity.

Such is the spirit of essential Hinduism. Such has also been the message of Sri Ramakrishna and Vivekananda. They have shown it by the way they lived and taught. Their teachings enable us to see, amidst all the conflict and confusion of our age, the emerging outlines of Essential Hinduism—the ground-plan of the Temple in which we and our friends are destined to pray.

KULAPATI'S LETTER No. 131—*contd.*

True and sincere expression
ver kills beauty. It is only
en expression becomes propa-
nda that both truth and beauty
e killed. Nothing, to my mind,
more untruthful, more hideous
an what is termed "socialist
alism", the art of seeing truth
the Party wants to see. To
ite what the Party or the leader wants to get written is not true; it is not duty; it is not even propaganda. It is barter of the soul.

Yours sincerely,

Sri Ramakrishna Upanishad—II

C. Rajagopalachari

OIL CUPS

ONCE egoism entered the Sage Narada's heart. He imagined that there was no devotee like him. Knowing this, the Lord said to him: "O Narada! Go down to the earth. There is a great devotee of Mine there. Get to know him and his virtues, and come back. It will do you good."

"Well," said Narada to himself, "I shall do as the Lord bids me. I shall go and find out what special virtues that devotee has. Can there be a greater devotee than myself? Let me see this wonder." Narada then went down to the earth. He saw a farmer in a certain house. Soon after getting up in the morning, the farmer uttered the name of Hari once and went to his field carrying his plough on his shoulder. He laboured the whole day in the field and then returned home. Again before going to bed, he uttered Hari's name.

Narada saw all this and exclaimed, "So this man is a greater devotee than I, is he?" and laughed within himself. He wanted to see what the man did the next day. The farmer uttered Hari's name again on getting up, then went to his field and, after toiling the whole day, came home and, after uttering God's name once, went to bed. "Is this all?" thought Narada and returned to Vishnu's heaven.

Addressing Vishnu, Narada said,

ve seen Your devotee. He
not seem to me to be such a
devotee. His mind is absorb-
his work in the field. You
to have sent me to him only
ke fun of me!"
hnu replied, "O Narada, take
cup in your hand." The sage
ved the oil cup that God gave

hnu added, "This cup is brim-
f oil. Have care! Take this
you and go round the earth
See that while you go round,
even a drop of oil is spilt."
rada did as the Lord told him.
ame back triumphant, taking
not to spill even a drop.
, you have come back. That
ood; but tell me, please, how
did you think of me when
went round the world?" ask-
he Lord.
God! How could I think of
You bade me go round with-
spilling even a drop of this oil.
was hard enough for me,"
Narada.
age, you were unable to think
e as all your thoughts were
l on this oil cup. If that is
plight of a *Jnani* like you, con-
the position of that poor far-
. Bearing the heavy burden
his family, does he not utter
name at least twice a day? Do
now understand the quality
his devotion?" said the Lord.
Narada felt ashamed rather
proud of himself.

• • •

If the mind is caught up by the enticements of sex and wanders about, or if we are lost in sensuous desires, we must cry halt and turn the mind to good thoughts. This effort may be futile at first. Then we must seek God's aid, looking on Him as our friend or father or mother, utter His name and beseech Him to save us from our sins. We must keep Devi before our mind's eye and bow to Her as we would to our mother. Uttering the names of Rama, Vasudeva, Govinda will help us.

To wash out the impurities of the mind, the various names of the Lord will help us like so many life-giving medicines.

Someone once said to Paramahamsa, "I do not feel any joy in recounting the names of the Lord, why?" The Paramahamsa replied, "My man, pray to God. Weep before Him and pray: 'Give me the joy of recounting your name.' God will fulfil your prayer. 'My Mother, My Father, O Krishna, Rama, Sita, Gopala, Govinda, Mahadeva, O Lord Siva,' any of these names will do. Keep uttering that name every day. By degrees you will find sweetness in it. When you are ill, you do not find your food palatable at first. Gradually you feel a taste for it. That is a sign of the cure."

God and His name are not different from each other. You know that Sri Krishna was weighed. Seated on one pan of the balance

(*Continued on page 72*)

Serial

SANE LIVING

31. THE SOUL OF MAN ITS ORIGIN AND AFFECTIONS

THE blessings, O man! of thy external part are health, vigour, and proportion; the greatest of these is health. What health is to the body, even that honesty is to the soul.

That thou hast a soul, is of all knowledge the most certain, of all truths the most plain unto thee; be meek; be grateful for it; but seek not to know it perfectly; it is inscrutable.

Thinking, understanding, reasoning, willing; call not these the soul: they are its actions, but they are not its essence.

Raise it not to heaven, that thou be not despised; be not thou like unto those who fall by climbing; neither debase it to the sense of brutes; nor be thou like to the horse and the mule, in whom there is no understanding.

Search it by its faculties; know it by its virtues; they are more in number than the hairs of thy head; the stars of heaven are not to be counted with them.

Think not with Arabia, that one soul is parted among all men; neither believe thou with the sons of Egypt, that every man hath many; know, that as thy heart, so also is thy soul, One.

Doth not the sun harden the clay; doth it not also soften th wax; as it is one sun that worketh both, even so it is one soul tha willeth contraries.

As the moon retaineth her nature, though darkness spread itself before her face as it were a curtain, so the soul remaineth perfect even in the bosom of the fool.

She is immortal; she is unchangeable; she is alike in all: health calleth her forth to shew her loveliness, and application anointeth her face with the oil of wisdom.

Although she shall live after thee, think not she was born before thee; she was created with thy flesh. and formed with thy bowels.

Justice could not give her to thee exalted by virtues, nor mercy deliver her to thee deformed by vices. These must be thine, and thou must answer them.

Suppose not death can shield thee from examination; think not corruption can hide thee from enquiry. He who formed thee of thou knowest not what, can he not raise thee to thou knowest not what again?

Perceiveth not the cock the hour of midnight? Exalteth he his voice, to tell thee it is ning? Knoweth not the dog footsteps of his master? And h not the wounded goat unto herb that healeth him? Yet, en these die, their spirit reneth to the dust; for thine only viveth.

Envy not to these their senses, ause quicker than thine own; rn that the advantage lieth not possessing good things, but in wing how to use them.

Hadst thou the ear of the stag; were thine eye as strong and rcing as the eagle's; didst thou ual the hound in smell; or uld the ape resign to thee his te, or the tortoise her feeling; without reason what would y avail thee? Perish not all se like their kindred?

Hath any one of them the gift speech? Can any say unto thee, herefore did I so."

The lips of the wise are as the rs of a cabinet; no sooner are y opened, but treasures are ured out before thee.

Like unto trees of gold arranged beds of silver, are wise sen ces uttered in due season.

Canst thou think too greatly of soul? Or can too much be d in its praise? It is the image Him who gave it.

Remember thou its dignity for er; forget not how great a tal t is committed to thy charge.

Whatsoever may do good, may o do harm; beware that thou ect its course to virtue.

Think not that thou canst lose her in the crowd; suppose not that thou canst bury her in thy closet; action is her delight, and she will not be withheld from it.

Her motion is perpetual; her attempts are universal; her agility is not to be suppressed; is it at the uttermost part of the earth, she will have it; is it beyond the region of the stars, yet will her eye discover it.

Inquiry is her delight; as one who traverses the burning sands in search of water, so is the soul that thirsteth after knowledge.

Guard her, for she is rash; restrain her, for she is irregular; correct her, for she is outrageous; more supple is she than water, more flexible than wax, more yielding than air; is there aught, then, can bind her?

As a sword in the hand of a madman, even so is the soul in him who wanteth discretion.

The end of her search is truth; her means to discover it are reason and experience; but are not these weak, uncertain, and fallacious? How, then, shall she attain unto it?

General opinion is no proof of truth, for the generality of men are ignorant.

Perception of thyself; the knowledge of Him who created thee; the sense of the worship thou owest unto Him; are not these plain before thy face? And behold! what is there more that man needeth to know with certainty?

[*Concluded*]

Our Fortnightly Profile—75

Dr. Azikiwe

THE 132-year old Lancaster House in London, lavishly decorated with gilt and mirrors in the Louis XIV fashion, had been the cynosure of all freedom-loving eyes last month.

Its fairy-tale atmosphere had been heightened by the presence of nearly seventy delegates who, sporting multi-coloured robes and richly feathered head-gear, sat round an oblong table and discussed with Colonial Secretary Lennox-Boyd how soon they could emancipate themselves from their colonialdom.

They were from Nigeria—the fourth largest country in British Commonwealth—and represented 33 million black-subjects of Britain.

If after month-long discussions they had not been able to wrest independence on the spot, they cannot escape blame to some extent for, lack of complete accord among the constituent units of Nigeria had been the convenient handle with which Britain had deferred the day of liberation. At the same time it is difficult to believe that Britain could any longer nurse the spirit of King Canute.

The Constitutional Conference of June had not entirely been barren of results. The Eastern and Western Regions have managed to wrest from Britain promise of self-government for themselves before the year is out, for which their respective Premiers had chiefly been responsible.

Of the two Premiers who have thus distinguished themselves, Dr. Nnamdi Azikiwe (pronounced Ah-zik-way) of the Eastern Region is easily the better known and powerful politician of Nigeria. He is popularly known as "Zik".

A strong Ibo, he was born in

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gion is
power-
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orn in

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and unlike his other collea-
, was educated in U.S. He
sued his studies in Harvard
versity, Washington, D.C. and
he Columbia University, Penn-
ania. One of his professors
been Dr. Ralph Bunche of
U.N. Secretariat. A master of
nce, master of law, D. Litt. and
D., Zik could have taken a
e of Dr. Bunche's amiability

ven from his early days Zik
been a rabid nationalist and
le at college wrote a book on
ican freedom. After return to
country, he joined the ranks
journalism in Gold Coast, now
na, from where he was expell-
for sedition.

lthough a fervent Easterner,
was a member of the Western
embly for a time; later he was
cted to the Eastern House
ere he became Business Leader
1954.

Handsome, magnetic and versa-
Zik is in the grand tradition
the demagogues of all countries.
is the most dynamic orator in
Nigeria and can collect mobs
where at a moment's notice.

He is the organizer of the NCNC
National Council of Nigeria and
Cameroons—which stands for
iversal adult suffrage, direct
ction and Nigerianization of the
intry's civil and military per-
nnel.

It was under his instance that
geria boycotted the local coro-
tion festivities in 1953. In one Ibo village, he was canonised as a "saint": this will give an index to his popularity. He is Prince Charming to all.

Apart from his personal qualities and revolutionary background, Zik has developed multifarious interests which have given him a unique place in Nigerian politics. He is a press baron; he runs a bank in connection with which he had some trouble last year.

Compared to his other colleagues and rivals, Zik is undoubtedly better equipped to play the game of politics. During last month's Constitutional Conference in London, for instance, Zik took up rooms in a top Mayfair hotel, installed a huge staff and engaged a press-agent to blow his bugle. Result: he is getting self-government.

Perhaps Zik's passport to British confidence is his love of sports. Even at college, Zik had the reputation of being a formidable soccer player. His interest in sports has not waned. He is a boxing-fan and he referees many a bout. He is President of the Football Association of Lagos where he lives.

Zik has an educated wife and report has it that she underwent a course in home-economics at a college in West Virginia!

John Gunther, recording his impressions of Zik, states: "Much more is going to be heard of this man in coming years." Sure as anything.

QUESTION BOX

ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has kindl agreed to answer in these columns questions from readers of Bhavan's Journal o topics falling within the scope of th Journal.

287

Sri S. T. Sinha, Allahabad.

Q: *Do you think that the first Five-Year Plan has brought any improvement in the economic conditions of the vast majority of the people of this State or of India as a whole? Has it relieved unemployment among the educated and uneducated people to any great extent?*

A: There is no doubt that the first Five-Year Plan has been a great success in every respect. We have achieved substantial economic progress. But more than that, we have set the country on the path of greater economic advancement. It is true that there is unemployment. But you cannot get rid of it by magic. It will require great effort on the part of the Government, and enthusiastic will on the part of the people to work to produce more before unemployment can be brought under contro in the course of several Five Year Plans.

288

Sri V. Narasimha Shastry, Gulbarga.

Q: *What will be the position o Bharat after solving the linguistic problem? Will it be good or bad?*

A: It would shed its fissiparous tendencies and organically become a nation.

289

Sri K. V. Vishwanatha Moorthy, Mandya.

Q: *What is the object of learning?*

A: To acquire a wide and catholic understanding of men and nature.

290

Sri C. P. Kuntasingri Govda, Krishnarajanagar.

Q: *What lesson does* Bhagavad-Gita *teach to the modern man?*

Gita shows different ways in which one can become instrument of God.

291

Sri K. Ranga, Hanamakonda.

What is the dispute between Egypt and Israel?

According to some eminent Arab leaders, the state of Israel should be 'annihilated' or 'uprooted'. Israel, the land of Jewish refugees from all over the world, wants to survive.

292

Sri A. Viswanathan, Bombay.

May I also request you to kindly enlighten me as to why there is so much of moral degradation?

Because instead of developing moral and spiritual values, we ignore or deny them under pressure of materialists.

293

Sri A. Anantha Krishna, My- re.

What does the term 'Bhavan' connote?

It connotes the Bharatiya Vidya Bhavan which has its Headquarters in Bombay and Kendras in New Delhi, Allahabad and Kanpur.

294

Sri U. P. Puranik, Udipi.

What is the main purpose of the human being?

To transform life of the lower self into the life of the Spirit.

295

Sri T.A.S. Rao, Bombay.

Q: *Does Western psychology and Eastern philosophy go hand in hand? If not, what is the Indian view on the subject psychology?*

A: If you are interested in Indian psychology, there are enough books on the subject.

296

Sri K. S. Sathyanarayana, Bangalore.

Q: *Why should not this noble Journal start publishing 'Teachings and commentary of sacred* Gita' *chapter by chapter in detail to help the millions of young people searching for true knowledge of* Gita?

A: No space.

297

Sri Narisepalli Lakshminarayana, Anantapur.

Q: *What is true philosophy?*

A: To discover the true aim and purpose of one's existence, that is, to live the life of the Spirit that is to live in God.

298

Sri S. G. Pai, Mangalore.

Q: *What differentiates* sat-chitananda *from* Brahmananda?

A: I do not see any material difference. *Brahma* is *sat* (Reality), *chit* (All-pervading consciousness and *ananda* (Unfading Bliss). But *Brahmaanand* is also used to denote a man who delights in Brahma, that is, *sat, chit, ananda.*

Simhasana Dwatrimsika—48

PRINCESS AMRITA IN FAIRYLAND

The three sons of King Dharmaraja met with an adventure with three Apsaras. With great difficulty they escaped from their clutches. But the last son saved the life of the youngest Apsara who became very fond of him. In the beginning of their love-life, they encountered some difficulties which turned out to be gainful.

THE young Apsara woke up before the sun, and bidding adieu to her lover, flew to heaven to attend to her duty at Devaloka.

The prince woke up late. After bathing, he helped himself to the food left by his lady-love and wended his way in the manner of a vagrant, riding, singing and dancing.

By nightfall he reached a grove which strongly reminded him of the previous nights and his heart longed for companionship. So, he raised a tune on the magic *veena* whereupon his sweetheart Apsara stood before him like the full moon.

As on the two previous occasions, the Apsara improvised a convenient home on the spot with all amenities needed for two-love-birds like them. From her knapsack, the Apsara produced divinely flavoured dishes with which she fed her lover with her own hands. The laughter of the pair rang through the stillness of the forest and divine fragrance permeated the air for miles on end.

They were playing blissfully when, to their chagrin, a guest announced himself from somewhere. Although he was not a yogi in the strict sense of the word, he yet bore marks of some austerity. Apparently he had been looking at the pair for some time unobserved; for unlike common guests he asked the prince:

"I am dying of love-hunger; will you give that girl over to me? I shall in return give you something for which you will be grateful."

The prince who started worrying at the hoodoo that had been pursuing them for three days now, raised his brows and asked: "Revered guest! I am grateful to you for the offer. But before agreeing to it, may I know what that gift is?"

Replied the guest: "I have a pair of magic sandals. All that you have to do is to wear it and think of the place where you want to go however far; it will take you there within the batting of an eyelid."

"May I have a look at it?" asked the prince.

ith pleasure, here they are!" ng this, the guest produced pair of sandals from his knap-.

ie prince took them in his ds manifestly for scrutiny, but le doing so, he swung his hands to his hip where the magic rd lay which he flashed on the t. The sword killed the guest ntaneously and returned to sheath like a faithful dog.

ven calamities have their re-ds!" he mused as he turned to ds his sweetheart who looked him as though she would de- him. They flew into each r's arms and together they eeded on to the cosy bed over- with heaps of *parijat* and r heavenly flowers.

ie Apsara left the prince in early hours of the morning in wer to the call of duty. The ce somehow spent the day.

fter day-long wandering in the st on foot and on the saddle, found that he was very near capital. The cool evening and gay atmosphere charming with noises of birds made him think is Apsara. His hand mechani- y sought the strings of the ic *veena* and twanged them odiously. The Apsara stood re him full of divine beauty the morning bloom. His hands ght hers and together they ked towards a lovely spot.

s usual the Apsara opened her psack in which she had ught food from Devaloka. They ate it with the relish known only to lovers.

No sooner had they settled themselves on a lawn than a *siddha* appeared before them and stood staring on the Apsara as though moonstruck. He soon entered into conversation with the prince. Brandishing a cane before the prince, the *siddha* said: "Do you know the value of this cane?"

"No; can you tell me?" asked the prince.

"It cannot be measured in terms even of gold; I consider it only equal to my own life. I got it after life-long *tapas*. If you touch with it, even the worst mutilated body will get together and be re-endowed with life!"

"That is something wonderful, indeed!" exclaimed the prince.

"You can have it for your exclusive use, if you so desire."

"Suppose I want it?" asked the prince.

"I will ask you a small favour from you in return" said the *siddha*.

"What can be that?" asked the prince.

"O, that is but a trifle compared to what I propose to give you," replied the *siddha*.

"Please say that!" insisted the prince.

"That girl of yours."

For a second the prince closed his eyes at the repellent suggestion but the next moment he opened them and smilingly asked, "May I have a look at the cane?"

The *siddha* gave it and as soon as the prince got it in his hands, he, as before, killed the *siddha* too with his magic sword.

Since interferences like that had become a common occurrence with them, the pair was little affected by it. On the contrary, they took a delight in being able to overcome them all with perfect ease. They found the hand of God in all those things.

When the time came for her to depart to heaven, the Apsara prayed to her lover: "May I request you one thing? You have now reached your home-town. You must therefore be particularly careful in calling me up. Please don't call me every now and then and at inconvenient times and places. I have great reason to warn you to keep my *veena* safe and to see that no one else touches it; for you know, I will not be responsible for the consequences. Please be a good boy at least for some time by not summoning me into your palace. Do you hear? Goodbye." So saying she pinched his cheek and departed.

At dawn the prince bridled his horse and made straight for his palace. On seeing him, the entire royal household felt happy and after the usual enquiries, they settled down to their routine.

At home the prince, in view of his special circumstances, chose a rest-house which was situate at some distance from the town proper in sylvan surroundings. He put his special acquisitions like the magic *veena,* magic *sandals,* magic sword and the magic wand in a silken bag which he hung up in the centre and whenever he went out, he locked the place and took the key with him.

It became his custom to summon his sweet-heart Apsara at odd hours—the place being rather secluded—and indulge in love-play with her for hours together. Their *prem* progressed to such an extent that a stage came when the prince appeared to be thinking only of her when she was not near him; he soon became so absent-minded that he even forgot to take any precautions about his precious possessions.

One day it so happened that he had gone out for a walk in his estate and while going out left the door of the rest-house unlocked.

This prince had a lovely sister, Amrita by name. She was particularly fond of him. Not meeting him for days together, she came out to where he lived and finding the door of his palace ajar, entered it. She saw to her horror that the place was strewn about with oddments pell-mell. She knit her brow, wondering what had happened to his beloved brother.

The silken bag hanging from the centre attracted her attention. Out of puckish curiosity she put her hand into it and the pair of sandals came to her hands. She threw it down and snatching the bag on to her shoulder with a view to ransacking it more leisurely in her room. She stepped on to the ls which was daintily made the *intention* of walking to apartment at the palace, but the sandals put on wings and ied her ever so lightly to her tment!

he thing was so sudden and un- cted and accomplished in so t a time that she became great- labbergasted and on alighting her room, became genuinely id lest her brother should scold She *wanted* to return to her her's place before he knew. Again the sandals put on gs and carried her like a er back to her brother's apart- t!

mrita, now bewildered, shuffled the sandals with awe and put hand inside the silken bag. A htly burnished sword came it. When she started admir- the sword began to throb ap- ently demanding to be released. that time she saw a big rat ping across the room. She ght of trying the sword on it, instantaneously the blade flew inst the rat, killing it, and re- ned to its scabbard!

Amrita felt like a child left blind-folded in fairy-land. Thinking that the dead rat might start stinking soon, she took out the handy cane from the silken bag and lifted the dead rat with a view to throw it out. But to her consternation, the rat came back to life and jumped away to safety, the mortal wound having completely healed!

Amrita's wonder at her brother's unusual collection reached dizzy heights. She felt like singing when her hand touched the magic *veena* which she took out of the bag admiringly and automatically raised a tune.

It was midday and it was never the habit of the prince to summon the Apsara except at night. So the Apsara who felt the call of her *veena* came running from heaven thinking that her lover was in some danger. When she pushed the half-closed door of the rest-house ajar greatly agitated, she met a pair of feminine eyes staring at her.

[*To be continued*]

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MODERN LEADERS ON RELIGION. By Srimat Puragra Parampanthi. Published by the Author, "Viraj," Dr. Basu's Road, Dibrugarh (Assam). Pp. 360 + xvi. Price Rs. 4.50.

"Religion in order to be really powerful and effective in modern times must undergo certain reformations and renovations." This seems to be the unexceptionable objective of the author in writing this book. It consists of interpretations of leaders like John Caird, Friedrich Paulsen, Vivekananda, William James, Leo Tolstoy, Gurudev Tagore, Bergson, Whitehead, Mahatma Gandhi, Einstein, Aldous Huxley and Dr. S. Radhakrishnan. In interpreting their thoughts, the author has used his own words, or described them as he understands them. This method has the disadvantage of preventing the reader to form his own opinion direct from the horse's mouth. And the eclectic method in this respect is not likely to do full justice to the original philosophers either. Quotations are plenty and the bibliography is helpful. Biographical notes on the respective authors would have added to the value of the work. As it is, the author should be said to have succeeded in conveying his point o view.

DAY BY DAY WITH BHAGAVAN, Vol. II. Published by T N. Venkataraman, Manager-President, Sri Ramanasramam, Tiruvannamalai, S. India. Pp. 316 + iv. Price Rs. 4.

Lives of saints always make fascinating reading; more so if they happen to be recorded conversations by a Boswell. The present book is one such on the life o Bhagavan Sri Ramana of Arunachala. It has the added advantage of being on a saint who lived in our generation and whose philosophy is unique. As devotee after devotee comes before him with his difficulty, we see the Bhagavan clearing them in the homely yet authoritative manner of a realized soul. Many a reader of this book will find solutions of some problem or other of theirs. The Bhagavan's explanation of Reality on page 138 is very revealing. The printing and get-up are quite good.

VYASA AND VALMIKI. By Sri Aurobindo. Published by Sri Aurobindo Ashram, Pondicherry. Pp. 202 + viii. Price: Cloth Bound, Rs. 3.50; Paper Cover Rs. 2.50.

poet alone knows a poet's
is a dictum which has much
favour. While the absolute
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method and manner of the
great poets. As can be ex-
d, he feels with Falstaff that
parisons are odious since each
excels in his own way. We
read umpteen critiques of the
poems, but Sri Aurobindo's is
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he godhead on earth.
modern science, no one but
ould write:

> "All yet discovered are but mire and trace
> Of the eternal Energy in her race."

and send out the clarion call,

> "Our goodhead calls us in unrealised things
> ....
> The impossible is the hint of what shall be,
> Mortal the door to immortality"

The publishers have maintained their tradition of high quality production in this work.

SONGS FROM CHANDIDASA. Translated by Samir Kanta Gupta. Published by Sri Aurobindo Ashram, Pondicherry. Pp 48. Price Rs. 1.50.

Padavali, the compositions of Sri Chandidasa, the fifteenth century poet-saint of Bengal, which consists of over a thousand pieces, is justly famous for its charm and sweetness in the rhythmic expression of religious sentiments and experiences. Radha and Krishna are its eternal themes. Since there is no authentic account of the saint's life, some difference in the styles of compositions makes scholars think they might have been sung by more than one Chandidasa. But tradition and theme make it difficult to come to that conclusion. The present booklet contains English translations of 33 pieces of the poet on youth, love, separation and eternal union. Despite the difficulty of conveying mystic thoughts and poetic subtleties in this language, the translator has done a good job. The book is neatly produced.

OUTPUT: ADDRESSES, ARTICLES, ESSAYS. By M. V. V. K. Rangachari. Published by the Author, Advocate, Kakinada. Pp. 256 + iv. Price Rs. 3.

This is a miscellany of essays which had appeared in various contexts. The author is well informed and wields a fluent pen.

BOOKS RECEIVED

SIVANANDA: MY GOD. By Divya Jivana Jyoti Swami Sivananda-Hridayananda (alis Dr. Chellamma). Published by the Yoga-Vedanta Forest University, Ananda Kutir, P.O. Sivanandanagar, Rishikesh. Pp. 436 + xlviii. Price Rs. 5.

AGRARIAN REVOLUTION IN UTTAR PRADESH. By Sri Charan Singh, Minister for Revenue, U.P. Published by Publications Bureau, Information Dept., U.P. Pp. 66. Price not mentioned.

DISCIPLES OF JESUS. By T. L. Vaswani. Published by Gita Publishing House, 10, Connaught Road, Poona-1. Price As. 6.

SAUNDARYALAHARI. (In Malayalam) of Sri Sankaracharya. Published by N. Narayana Kurup, Kaloth, New Mahe. Price As. 4.

KANCHI TEMPLE GUIDE (Guid to Temples of Kancheepuram) Illustrated. Published by Gana pati Reading Room, 9 Kamakshi Amman Koil Stree Kancheepuram. Price As. 3.

THE LIFCO NAYA PAIS COMMERCIAL READY RE KONER, with several useful a pendices. Pp. 276. Price Rs. 4/

THE LIFCO NAYA PAIS BANKING READY RECKONE Pp. 452. Price Rs. 9/-.

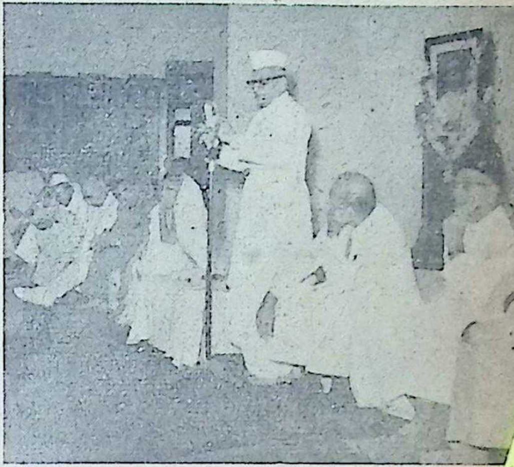
THE LIFCO NAYA PAIS INDEXED INTEREST TABLE (Based on Daily Products) Price Rs. 4.50.

The above three books are pub lished by Little Flower Co., Ma ras-17.

REFLECTIONS ON BHARAT. B S. Subramanya Iyer. Publishe by the Author, "College Ca teen," Madanapalle, Andhra Price As. 12.

TRUTH IS AN ERROR OF FACT By V. K. Panthulu. Published by the Author, 2 Chandra Nivas Bombay-19. Price not mentioned

Bhavan's News



Sri Munshi addressing the meeting to mourn the demise of Diwan Bahadur K. M. Jhaveri. L. to R.: Sri Kantilal Thakore, Sri J. M Barot, Sri V. L. Mehta (Chairman, Khadi & Village Industries Board), Sri T. M. Advani (Vice-Chancellor of Bombay University), Hon'ble Justice Sri N. H. Bhagawati of the Supreme Court, Srimati Lilavati Munshi, M.P., Sri K. M. Munshi, Justice Sri D. V. Vyas of Bombay High Court, Sri M. N. Cama of "Bombay Samachar" and Sri S. R. Dongerkerry, Rector of Bombay University.

public meeting to condole the se of Diwan Bahadur Krish- M. Jhaveri, the doyen of Gu- i literature, was held on Sun- 30th June, 5-30 p.m. in the tiya Vidya Bhavan.

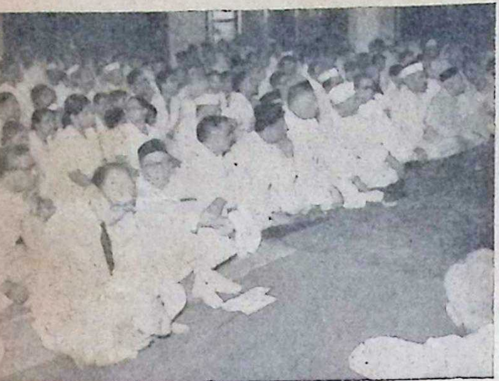
meeting was sponsored by ading educational, cultural ocial institutions of Bombay, the S.N.D.T. University, tiya Vidya Bhavan, P.E.N. dia Centre, Gujarati Hindu Mandal, Gujarat Research y, Vanita Vishram, Parsi k Mandal, Aujuman Islam rch Society, etc.

K. M. Munshi presided.

proceedings began with prayers by Panditaraja T. Dikshitar and *Gita* recitation udents of the Bhavan's Sans- Mahavidyalaya.

his presidential address, Munshi feelingly referred to lose and intimate association the late Diwan Bahadur K. haveri for the past 60 years more; how he helped Sri Mun- hen he first came to Bombay 4 to keep his terms for Law; he had been his friend, guide philosopher all through. Sri hi also recalled several nts to show that the late n Bahadur was a man of great tiality and how he was ask- arbitrate on disputes bet- the Congress and the mill-owners, at the instance of Gandhiji.

Sri Mangaldas M. Pakwasa, former Governor of Madhya Pradesh, the Hon'ble Justice Sri N. H. Bhagawati of the Supreme Court, Smt. Lilavati Munshi, M.P., Sri T. M. Advani, Vice-Chancellor of the



A view of the gathering.

Bombay University, Mahamahopadhyaya Dr. P. V. Kane, M.P. and former Vice-Chancellor of the Bombay University, Lady Premlila Thackersey, Sri S. R. Dongerkery, Rector of the Bombay University, Sri Hiralal M. Mehta, Sri M. N. Cama, Sri Popatlal G. Shah, Prof. N. A. Nadvi and Sri Jyotin Dave also spoke on the occasio

The following resolution, mov by Sri Mangaldas Pakwasa, w passed, all standing:

“This meeting places on reco its deep sense of grief at the s demise of Diwan Bahadur Kris nalal M. Jhaveri, on June 15, 19 In his death the country has lo a profound scholar, distinguish literary man, keen education and a great social worker. H passing away has caused an ir parable loss to the numerous i stitutions, trusts and organisatio of which he was the guiding sp rit and to which he gave unstin ed and selfless service right till h breathed his last. This meetin deeply sympathises with the mem bers of his family in their sad be reavement.”

OIL CUPS—*Continued.*

was Krishna. Rukmini placed a *tulasi* leaf and the Lord's name on the other which now was lower than the pan with Krishna himself on it. As Chaitanya said, “The Lord's name is like a seed. The seed that lies on a pillar in a palace may lie idle there for many years. The buiding may fall down in ruins. Then that seed will fall on the ground and get into the soi When rain falls on it, it will sprou into a plant and grow into a tre laden with flowers and fruit God's name will never go in vain.

[From *Sri Ramakrishna Upanisha* by Sri C. Rajagopalachari, publishe and copyrighted by Sri Ramakrishn Math, Mylapore, Madras-4, who hav kindly permitted us to quote.]

[To be continue

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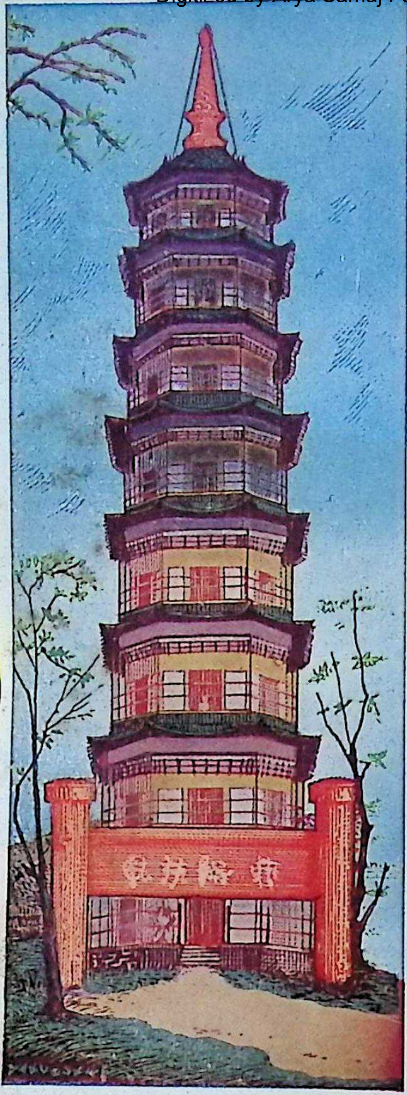

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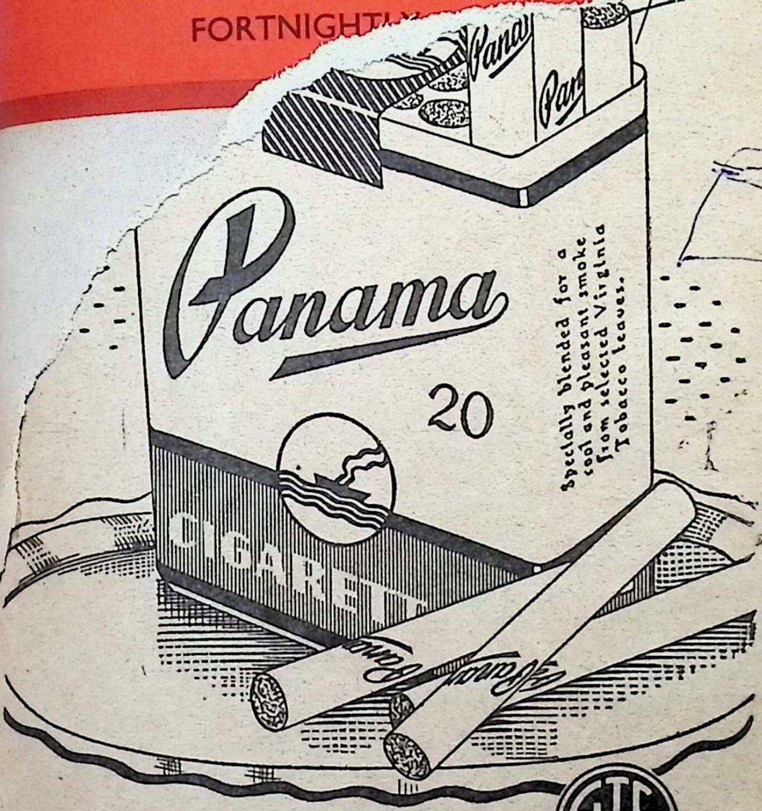
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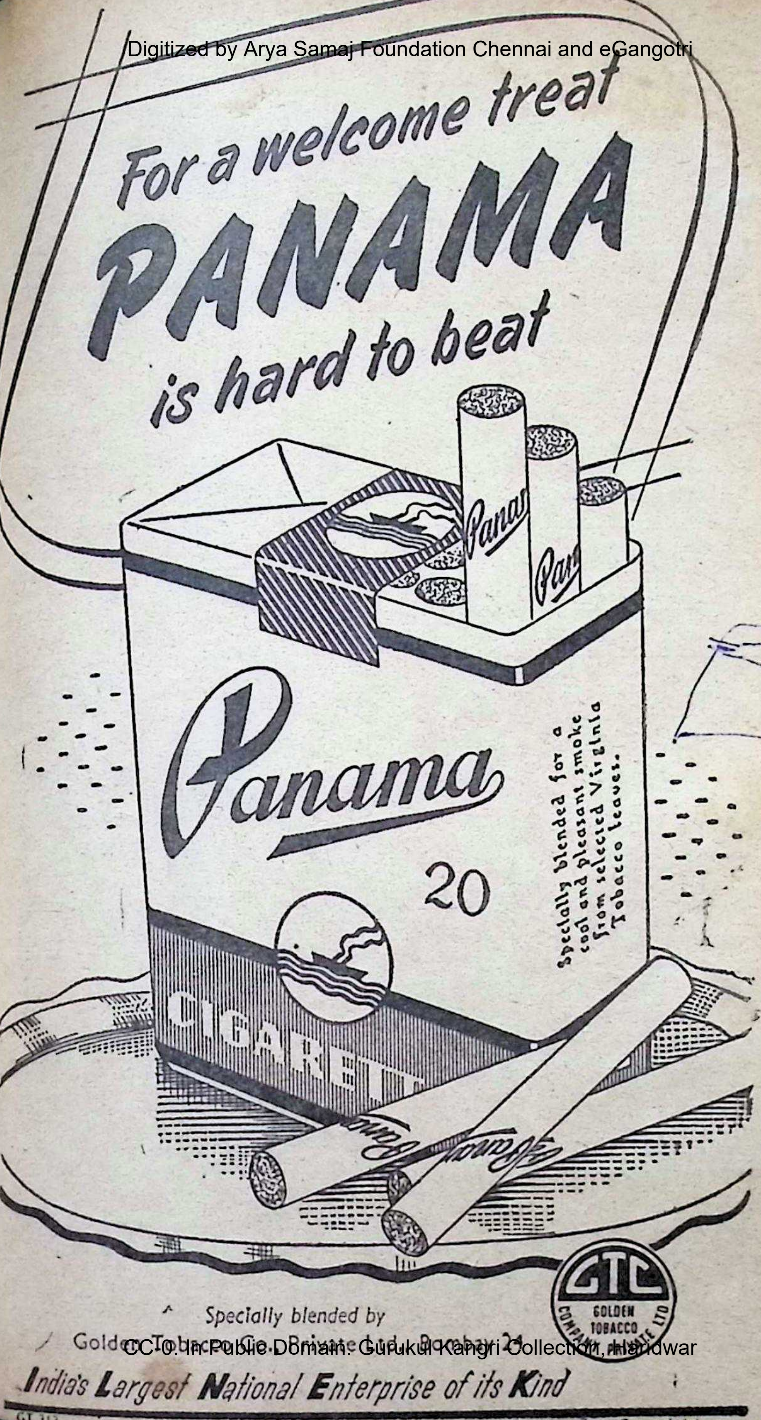
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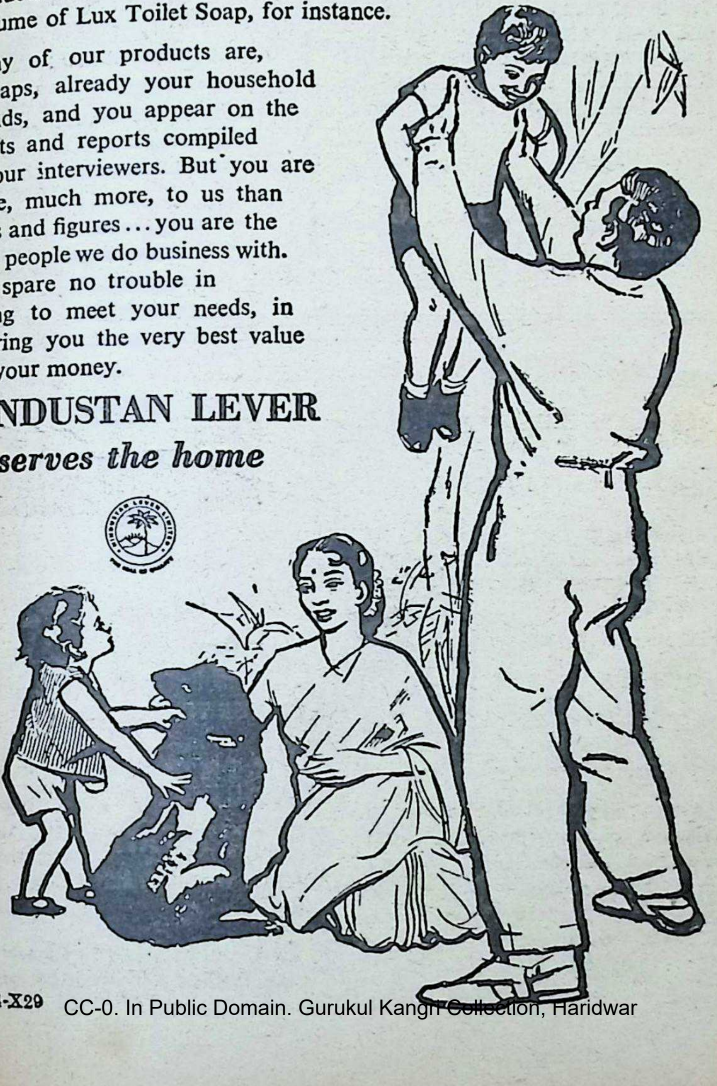

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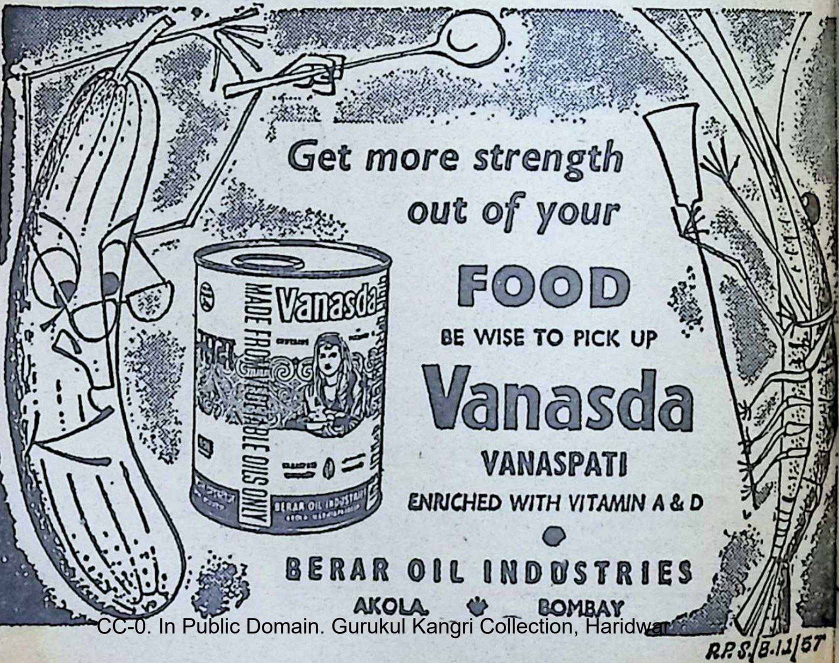

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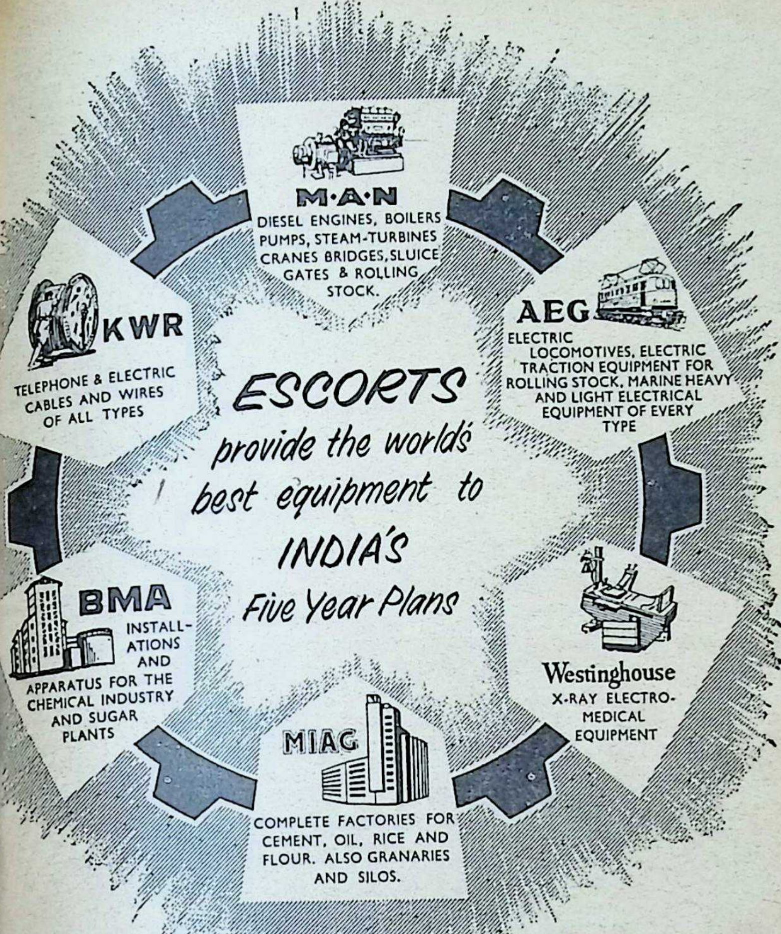

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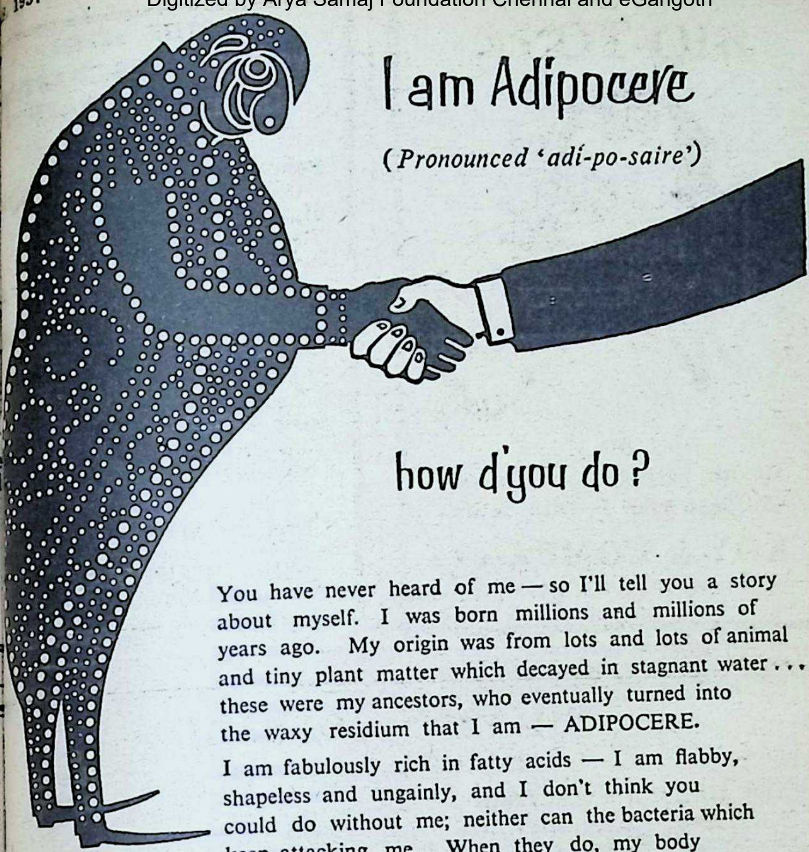

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BHAVAN'S JOURNAL

JULY 28, 1957

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Chowpatty, Bombay-7.

A plan for your health

The first Five Year Plan helped the farmers of India to exceed the target for food grains by three million tons. Foodgrains are, of course, the mainstay of our diet; but health and dietary experts point out that unless they are supplemented by other essential nutrients, our diet lacks the proper nourishment to keep us healthy. A *balanced diet* is a necessary part of any plan for the health of the nation.

Fats and vitamins are two of the five essential food factors that make up a balanced diet. The others are proteins, carbohydrates and minerals. Besides being a concentrated energy food, fats help the body to assimilate other foods and make proper use of them to build the body and keep it fit. Vitamins are necessary for the sound development of bones, muscles, nerve and brain tissue. Each vitamin imparts its special benefit—Vitamin A prevents night blindness, keeps the eyes and skin healthy; Vitamin D (the 'Sunshine' vitamin) prevents rickets and softening of the bones.

The Nutrition Advisory Committee of the Indian Council of Medical Research recommends at least 2 ozs. of fat per day for adults, whereas the average consumption of fat per adult per day is only about ½ oz. in this country. It is therefore heartening to note that Vanaspati manufacture has increased by about 1 lakh tons between 1950 and 1955—thus making a valuable contribution to the total production of fats. Dalda Vanaspati is a nourishing fat made from vegetable oils and has Vitamins A and D added to it; in fact, every ounce of Dalda is as rich in Vitamin A as pure ghee. That is why more and more diet-conscious people are planning their meals to include dishes cooked with Dalda Vanaspati, because they know that it adds to the food value of every dish. Untouched by hand during manufacture, Dalda comes to you fresh in sealed tins with the familiar palm tree emblem—your guarantee of a wholesome and nourishing fat.

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Vol. III No. 26
July 28, 1957

आ नो भद्राः क्रतवो यन्तु विश्वतः।
Let noble thoughts come to us from every side
—Rigveda, I-89-i

BHAVAN'S JOURNAL

SING HIS PRAISE

अर्चत प्रार्चत प्रियमेधासो अर्चत
अर्चन्तु पुत्रका उत पुरं न धृष्ण्वर्चत
अव स्वराति गर्गरो गोधा परि सनिष्वणत्
पिङ्गा परि चनिष्कदद् इन्द्राय वह्मोद्यतम्

Sing, sing ye forth your songs,
O Priyamedhas, sing!
Let children also sing!
Sing of Him who is a Refuge like the castle

Now loudly let the **gargara** (violin) sound,
Let the **godha** (lute) send its resounding voice,
Let the string send its tunes around;
To God is our hymn upraised.

—Rigveda. VIII. 69. 8 & 9.

Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 132

★'ASIAN CONSCIOUSNESS' IN THE PAST ★THE CULTURES OF ASIA ★THEIR COMMON FEATURES

Bharatiya Vidya Bhava
Bombay, JULY 28, 195

MY YOUNG FRIEND,

THE endless talk about "Asian Cultures", "Asian Unity" and "Asian Writers" has led to considerable confusion of thought in our country as elsewhere. This is partly the result of an indiscriminate use of these phrases in some Asian countries. However, if appropriately used, such phrases would imply a common consciousness confined to the people of Asia, and not shared by non-Asians.

Many interesting questions arise in this connection: Whether Asia had any such collective consciousness in ancient times? If not, whether it developed any such consciousness during the period when Europe began to conquer Asia? It would also be interesting to enquire whether, in moder times, there has been any suc consciousness. If so, what are it nature and contents? And whethe any such consciousness endanger the growing World-consciousness

Many and varied are the reason which develop such a collectiv consciousness in a people or in region. Among them are commo cultural or regional interests; com mon resistance offered to alien and common traditions affecting social and individual attitudes among a people. But these factors must have persisted over a suffi ciently long period of time to give the dominant minority of the people an instinctive capacity to collective action; for that, after all,

e test of collective conscious-
Where such factors are lack-
collective consciousness is
r an illusion or a myth.
e only Continent which has
ed collective consciousness is
pe. It has been the result of
historic causes: of the unity
imposed by the Roman Em-
on many of its countries; of
old which the Roman Catho-
hurch and the Holy Roman
ire exercised for many cen-
; of the collective action
by its princes during the
des; of the efforts made by
ople to exploit the rest of the
for several centuries. Its
g force arises, first, from the
tance of an international law
plied to the different nations
in Europe; secondly, from
lture which is derived from
Greco-Roman culture; and last-
from a common loyalty to
tianity. There is also a ne-
e aspect. To an average Eu-
n, a non-European was, and
ny respects still is, an in-
r person, not entitled to an
l status in society nor to the
fits of the international law
nderstood by him. Even today
see in South Africa the exhibi-
of shameless European supe-
ity.

ian unity means collective
ciousness restricted to Asia.
would imply, first, the pre-
e of common traditions and a
nory of common resistance
ed to aliens; secondly, the pos-
on of an instinctive urge to
collective action in the face of common danger; and lastly, a common aversion towards the groups residing outside Asia.

I may apply this test to three distinct periods of the history of Asia: the ancient period; the period of European conquest beginning from 1498 when Europeans began to conquer Asia; and the modern period which may be dated from 1904-5 when Japan defeated Russia in the Russo-Japanese War.

Common artifacts, discovered by archaeology, establish beyond doubt that, as far back as the third millennium B. C., there were cultural relations between remote parts of Asia. Even during the early centuries after history began in the seventh century B. C., travellers, traders and evangelists freely established contact between different parts of Asia.

Curiously enough it was Indians who, from the earliest times, thought of Asia, or at any rate a major part of it, as a single geographical unit. They gave it a name. They called it Jambudveepa, comprising nine main divisions or *varshas,* of which Bharatvarsha, or India, was one.

According to the *Puranas* and the Epics, India was not separate or separable from Jambudveepa. This idea was reproduced even in the 17th century romances, where cities are located in Bharatkhand stated to be in Jambudveepa. This was possibly the result of the fact that the most unifying force in Asia from the earliest times was

Indian culture. By the words "Indian culture" I mean the cultural, aesthetic, moral, literary, religious and spiritual influences, which had their origin in India. When Indian influence had spread from Japan to the Ural mountains and from Afghanistan to Borneo, a common consciousness of a sort prevailed throughout the area which we see reflected in early Buddhistic writers.

These influences were at their highest in the early centuries of the Christian Era, during a period which synchronised with the establishment of the Kushan supremacy in Asia under Kanishka the Great. The Greek geographer Ptolemy (1st century A. D.) refers to Afghanistan and the basins of the rivers Syr Daria and Amu Daria in Central Asia as 'White India' *(Sveta Bharata).*

The traces of this influence have survived even to modern times. The icon of Ganesh with local changes is found in most countries of Asia. Tantrik mantras in Sanskrit are found inscribed in many countries, including Central China. During his tour through Asia, Dr. Raghuvir found that there had been a Tantrik centre near Lake Baikal till it was destroyed in 1940; that a copy of a *Purana* had been found written in Sanskrit at Astrakhan in the eighteenth century; that the names Shambhu and Swayambhu are common in Outer Mongolia.

In South-East Asia the Indian influence, predominantly Brahmanical, dominated from the b ginning of the Christian Era to t 15th century when it retreated b fore Islam.

The whole of South-East As was perhaps styled *Dvipanta* corrupted by Chinese, it was call K'ouen-louen. In Tibet, India influence has dominated since th 7th century A. D. and has begu to recede recently after the Chines occupation.

The most notable feature abo the Indian influence was that i spread to China, West Asia, South East Asia and even Japan by peaceful means.

Another powerful influence i Asia was provided by the Semiti culture, represented by Judaism, Christianity and Islam. Christianity, though its origin was rooted in Judaism, appears to have been considerably influenced in the early stages by Indian culture, as the Dead Sea Scrolls appear now to prove. Judaism and Christianity, however, left little cultural heritage in Asia.

Islam, founded in the 7th century A. D., continued to influence the whole of Asia outside Siberia and Japan, till recent times. In China, however, this influence was an isolated factor. In India, apart from those who adopted the Muslim faith, the influence was superficial. It resulted in Arabic and Persian words infiltrating in the Indian languages, and Saracenic and Iranian traditions influencing art and architecture.

Islamic influence, however, was

d mainly by brutal conquests. ly speaking, Islam was not cted to Asia nor did it envi- Asia as its field. It was inclu- for it included Muslims in pe, Asia and Africa; it was sive in so far as it looked upon all non-Muslims as . That particular aspect still nates life in the Islamic coun- of Asia. It, therefore, lacked cohesive force necessary to e an Asian consciousness.

e third powerful cultural in- ce, mainly dominated by the ings of Confucius and Lao was the Chinese. It was, ever, restricted to China and the Chinese wherever they ened to live, either through uest or in pursuit of peaceful ations. It spread to Central and penetrated into Indo- a from about the 2nd or 3rd ury A. D., till it was superseded- y Islam.

here was a fourth cultural e of a less permanent nature the ancient world of Asia. erial in character, it influenced icularly the sphere of mili- skill and organisation. It ead in different parts of Asia even Russia in the wake of kish or Mongol conquests. Al- ugh mistakenly identified with mic influence, it was different character and motive. At one iod of the Moghul rule in India, influence appears to have ated a sense of cultural com- nity between some regions of ia.

These cultural influences overflowed the frontiers of different countries. But the story of Asia as a whole was one of incohesion. Islam never ceased to look upon non-Islamic communities as aliens. The Arabs broke the power of Iran. The Turks and the Mongols destroyed the political and cultural fabrics of India and Iran. Kublai Khan, the Mongol Emperor of China, destroyed the Hindu kingdoms of South-East Asia. And if China and India did not invade each other, the credit was not due to any sense of unity. It lay with the Northern and Eastern Himalayas, which remained unscalable till recently when high-powered aeroplanes levelled its protectiveness.

Before the European conquest of Asia, therefore, there was no well-recognised Asian community with a collective consciousness, much less an Asian mind.

There were, no doubt, some common characteristics between Indian, Semitic and Chinese cultures, though it is difficult to trace them to mutual influence. All the three recognised a universal Moral Order to which political, social and individual life had to conform. Manu, Confucius and Muhamad, all had laid down elaborate rules to regulate society in consonance with this Order.

Indian culture, throughout its life, never disregarded the universal order or *Dharma; Esha Dharmah Sanatanah:* 'This *Dharma* is Eternal'; it was superior to the will of kings or the fiat of states, for the king was no more than the protector of *Dharma*, the State only a bulwark of the Moral Order. The Dharma-chakra of Buddha was only an extension of the older Indian idea of *Rita* or *Dharma*.

The teachings of Confucius and Lao Tse, now purposively disowned by the Communist regime in China, also presuppose an eternal order above the laws and fiats of men and states. The *Qoran* explicitly presupposes the Law of God, to which everyone is bound to conform. Christianity, also an Asian religion, is based on the recognition of an universal Moral Order. This recognition, when combined with the supremacy of law as known to ancient Rome, produced the Roman Catholic Church which stands for such an Order.

All the three great cultures attached great importance to the sanctity of family life and the spiritual equality of men. "Honour thy Father and Mother" is an absolute command imposed by the religions thrown up by all the three cultures.

"Whosoever a man worships comes to me" says Sri Krishna. If men are different, they are so by reason of their qualities and their actions but each can rise to Godhood. "Men" said Confucius, "are near to each other by nature; it is learning and practice that set them apart". In Islam, once the Prophet and the *Qoran* are accepted, men are equal.

The three major Asian cultur therefore, have been based on r ligion in its spiritual sense: on consciousness of the spiritu equality of man; on higher life a reality; on man's destiny aft life; on the supremacy of a high universal law.

In Asia, the cultures like t Assyrian and the Babylonia which lacked this spiritual conten vanished. This was not due to th absence of historical continuity, a lack of realisation of tradition values; they were rejected as u sound because they did not poi to a life in which higher tru could be realised.

I must, however, emphasise th the three great cultures of Asia, i spite of certain common feature and mutual influence, never dev loped a sense of unity betwee themselves. There were mutua adjustments at the frontiers, wher the two cultures met. Normally the sense of unity between peopl belonging to the different culture was patched up only as a result o conquests. Indian influence was, perhaps, the only influence which united countries without the support of arms.

In the Ancient World, therefore, there was no Asian consciousness in the sense that I have defined it in the beginning.

Yours sincerely,

. . . Most of us are unconscious atheists who self-complacently think we are devout believers . . . .

LOVE of GOD

Swami Vivekananda

E accept God not because we really want Him, but because we have need of for selfish purposes.

ve is something absolutely ifish, that which has no ght beyond the glorification adoration of the object upon h our affections are bestowed. is a quality which bows down worships and asks nothing in n. Merely to love is the sole est that true love has to ask.

is said of a Hindu saint* that n she was married, she said er husband, the king, that she already married.

o whom?" asked the king.

o God," was the reply.

e went among the poor and needy and taught the doctrine xtreme love for God. One of prayers is significant, showthe manner in which her t was moved: "I ask not for lth; I ask not for position; I not for salvation; place me in ndred hells, if it be Thy wish, let me continue to regard Thee as my love." The early language abounds in beautiful prayers of this woman. When her end came,

---

* Mirabai

she entered into Samadhi on the banks of a river. She composed a beautiful song, in which she stated that she was going to meet her Beloved.

Men are capable of philosophical analysis of religion. A woman is devotional by nature and loves God from the heart and soul and not from the mind.

Love for God in India is different from love for God elsewhere, because when you get into a country where the thermometer reads 40 degrees below zero, the temperament of the people changes.

The aspirations of the people in the climate where the books of the Bible are said to have been written, were different from the aspirations of the cold-blooded Western nations, who are more apt to worship the almighty dollar with the warmth expressed in the songs than to worship God.

Love for God seems to be based upon a basis of "What can I get out of it?" In their prayers they ask for all kinds of selfish things.

Some are always wanting God to give them something. They appear as beggars before the throne of the Almighty.

A story is told of a beggar who applied to an emperor for alms. While he was waiting, it was time for the emperor to offer up prayers. The emperor prayed, "O God, give me more wealth; give me more power; give me a greater empire."

The beggar started to leave.

This world is a huge lunatic asylum where all men are mad, some after money, some after women, some after name or fame, and a few after God. I prefer to be mad after God. God is the philosopher's stone that turns us to gold in an instant; the form remains, but the nature is changed—the human form remains, but no more can we hurt or sin.

Thinking of God, some weep, some sing, some laugh, some dance, some say wonderful things, but all speak of nothing but God.

—Sri Ramakrishna
Paramahamsa.

The emperor turned and aske him, "Why are you going?"

"I do not beg of beggars," wa the reply.

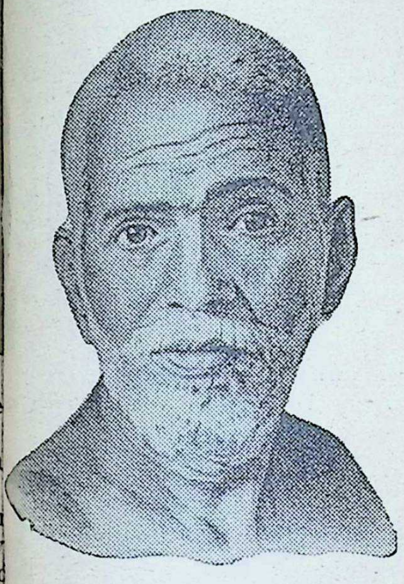
Holy men would grovel i the dust and writhe in agony Holy men who have experienced these extreme emotions have been called epileptic.

The absence of the thought of self is the essential characteristic of the love for God.

Religion nowadays has become a mere hobby and fashion. People go to places of worship like a flock of sheep. They do not embrace God because they need Him. Most persons are unconscious atheists who self-complacently think that they are devout believers.

[Courtesy: *Advaita Ashrama, Almora.*]

Self-Realization



Bhagavan Sri Ramana

ONE evening Swami—arrived at Ramanasharma for darshan of Bhagavan Sri Ra- ana. On meeting the Bhagavan, e Swami recited the verse om *Gita* which says that e in a thousand succeeds and ows really the *tattva* or entity, d asked the Bhagavan: "I think r Bhagavan has attained Self-ealization. Such beings are walk-g Upanishads. So I want to ear from Bhagavan's lips, his ex-rience of self-realization."

Bhagavan kept quiet for some time, but as the Swami insisted on an answer, he replied: "You say you think I have attained Self-Realization. What idea do you have in your mind about it?"

Swami: I mean the Atman merging with the Paramatman.

Bhagawan: We do not know about the Paramatman or the Universal Soul etc. We know we exist. Nobody doubts one's existence, though he may doubt the existence of God. So, if one finds the truth or source of oneself, that is all that is required.

Swami: Bhagavan therefore says "Know Thyself".

Bhagavan: Even that is not correct. For, if we talk of knowing the Self, there must be two Selves, one a knowing Self, another a Self which is known—and the process of knowing. The state we call realization, on the other hand, is simply being oneself, not knowing anything. If one has realised, he is that which alone is, and which alone has alway been. He cannot describe that state. He can only *be* that.

Of course we loosely talk of Self-Realization, for want of a better term. How to "real-ize" or make real that which alone is real? What we are all doing is, we "realize" or regard as real that which is unreal. This habit of ours has to be given up. All *sadhana* under all systems of thought is meant only for this end. When we give up regarding the unreal as real, then the reality alone will remain and we will be that.

Swami: This explanation is all right with reference to *advita.* But there are other schools which do not insist on disappearance of this *triputi* (three factors of knowledge) as the condition for self-realization. There are schools which believe in the existence of two and even three eternal entities. There is the *bhakta* for instance. That he may do *bhakti* there must be a God.

Bhagavan: Whoever objects to one having a God? Through *bhakti* he develops himself, and comes to feel that God alone exists and that he, the *bhakta*, does not count. He comes to a stage when he says, "Not I, but thou"; "Not my will, but thy will." When that stage is reached, which is called complete surrender in the *bhakti marga,* one finds effacement of ego *is* attainment of Self. We need not quarrel whether there are two entities or more, or only one. Even according to *dvaitins* and accor ing to the *bhakti marga,* complet surrender is prescribed. Do tha first, and then see for yoursel whether the one Self alone exist or whether there are two or mor entities. Again, whatever may b said to suit the different capacitie of different men, the truth is, th state of Self-Realization must b beyond *triputis.* The Self is no something of which *jnana* o *ajnana* can be predicated. It is beyond *ajnana* and *jnana.* The Sel is the self; that is all that can b said of it.

Swami: Can a *Jnani* remain with his body after attaining Self Realization? It is said that the impact of Self-Realization is so forceful that the weak body cannot bear it for more than 21 days at the longest.

Bhagavan: What is your idea of *Jnani?* Is he the body or something else? If he is something apart from the body, how could he be affected by the body? The books talk of different kinds of *mukti*—*videh-mukti* (without body) and *jivan-mukti* (with body). There may be different stages in the *sadhana.* But in Realization there can be no degrees.

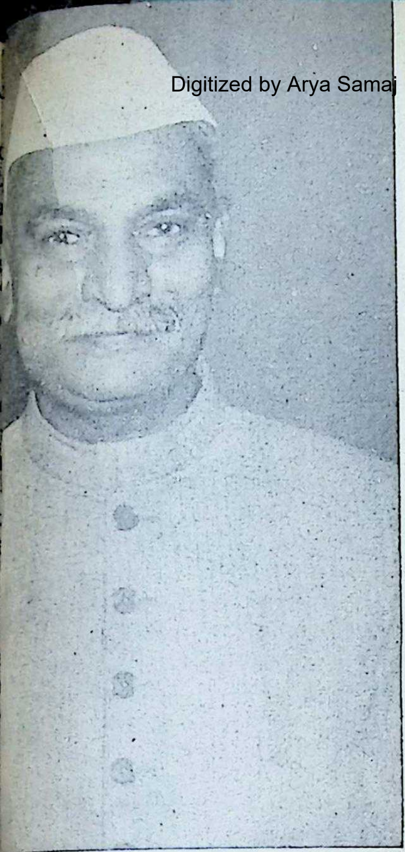
[Courtesy: *Sri Ramanashram*]

Those sadhus who have fixed their hearts and minds in Me and who share other's woe as if it were their own, win Me over through loving devotion like a chaste wife devoted to her dutiful husband.

—Srimad Bhagavata.

Rama and Krishna LORES

Rajendra Prasad



RAMA lore and Krishna lore are the two great axes around which the life of the Indian people, particularly the life of our village folk, has been revolving all through the centuries. A great part of the literature of almost every language of India has been inspired by these two lores. It is not only literature, but almost every fine art which is intimately dependent on these two great lores of our country.

What is now termed as an open-air theatre has existed in our country in the form of "Rama Leela" for the last many centuries. Who does not know that this "Rama Leela" has not only been a source of immense pleasure to persons of all ages, but has also been a powerful means in the formation of the character and ideals of the people of our land? It was, I believe, greatly due to it that even when literacy had almost disappeared from the rural areas of our country and when the ancient institutions of education in the countryside had practically ceased to exit, the Indian peasant remained fully familiar with the great human values.

Just as "Rama Leela" served as a big open-air theatre, so the "Rasa Leela" was like a drama filling our countryside with devotion for the divine. It has made our innocent peasants and workers as familiar with the life and ideals of Lord Krishna as they are with their own kith and kin. While the other dramatic performances were only for the entertainment of the elite of the cities, "Rama Leela" and "Rasa Leela" were for all, from the monarch to the beggar. Its influence was all-pervasive. Even in our sculpture, our architecture and painting, the Krishna and Rama lores are closely interwoven. So, if I say that the two threads of the Rama and Krishna lores constitute the warp of our culture, I would not be guilty of an exaggeration. The Greek, the Arab, the Persian, the Scythian, the Hun—and one does not know how many other threads—are woven into it, and its present pattern bears the colour of all these threads. I feel that like the Sun and the Moon, these two great lores are illumining our lives and have been giving and shall always continue to give us inspiration.

I consider that the great appeal of these two lores to the mind and their influence on the life of our people is mainly due to the fact that they embody the finest aspirations and ideals of the human spirit. There can hardly be a person in the whole world to whom these lores do not provide a glimpse of a newer world for which man has been yearning since the very dawn of his existence on this earth. From the ethical and the aesthetic points of view, these lores are extremely vitalising and inspiring.

Often, I ask myself what is the secret that was responsible for this great influence of the Krishna lore on Indians and non-India alike? I believe, this is due the fact that, in this lore, dev tion to God has been so close and naturally woven with the ae thetic impulse of man that no o can remain unaffected by i beauty. I think it would be no e aggeration to say that in th Krishna lore, devotion to God ha manifested itself as the very em bodiment of beauty. So, all thos thirsting for spiritual perfectio and beauty cannot but come un der its spell.

It would not be wrong to sa that the whole of mankind can b divided into two classes, the sp ritual-minded and the beauty lovers. Anything that satisfies th spiritual and aesthetic impulse o man cannot but give deep spiri tual satisfaction to every huma being. In this connection, I may cite one of the poems of the great poet Soordas to indicate how beauty has been combined with depth of devotion. It runs as follows:

Maiya main nahin makhan khayo,
Khyal pare ye sakha sabai mil, mere
mukh laptayo
Tuhin nirakhi nanhey kar apne,
main kaise kar payo
Mukh dadhi ponchh budhi ik kinhi,
dauna pithi durayo;
Dari santi musakai Yasoda, Syamahi
kanth lagayo,
Balvinoda gode main mohyo, bhakti
pratap dikayo,
'Soordas' aha jasumati kau sukh,
siva biranchi nahin payo.

(Continued on page 54)

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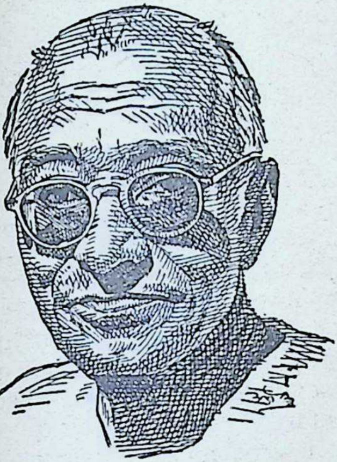

C. Rajagopalachari

"The writing of these two books wherein I have retold the MAHA-BHARATA and RAMAYANA, are in my opinion, the best *service I have rendered to my people. At any rate, they embody the best joy I have experienced, for in these two books I helped our great sages to speak to our dear men and women again in their own language. .. The real need of the hour is a re-communion between us and the sages of our land, so that the future may be built on rock and not on sand."*

—From the Author's Preface

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We should like our generation to go down in histor not as the one which split th atom or made the hydroge

S. Radhakrishnan

Get Together

NOW that the nations have come to each other's doorsteps, we have to develop new methods of human relationships. If civilization is to endure, understanding among peoples is essential. The world has got together as a body; it is groping for its soul. We need psychological unity, spiritual coherence.

We are eager to promote peace and concord among men through several international agencies. The UNO, ILO, UNESCO, WHO, are some of them. If we can have a United Nations Organization, cannot we have a United Religions Organization? Unfortunately, while all religions proclaim faith in righteous living, international peace and the brotherhood of men, they are unwilling to co-operate with one another. They compete with one another and keep their followers apart.

The world has shrunk and different religions are facing one another. To get them into a fellowship is an imperative necessity. Though we may have our special loyalties, we may appreciate whatever is true, noble, lovely, and of good report. We do not propose an eclectic religion. We do not encourage the merging together of different faiths into a vague synthetic creed. We wish to bring the followers of different faiths together, promote goodwill and understanding among them, help them to see that each faith in its own way is attempting to transform the animal man into the Godman. The ascent of man from the animal to the human, from the human to the spiritual, from unrest to serenity, from darkness into radiance, is the aim of religion.

Eastern religions, Hinduism, Buddhism, and others influenced by them, have been looking upon different religions not as rivals but as friendly partners in nourishing the spiritual life of mankind.

omb but as the one which rought together the peoples f the world and transformed em into a world community.

n Sacramental Brotherhood

eir approach to religion has n essentially empirical.

Religion is an experience. The ndu Scriptures, the Vedas, regis the experiences of seers who ppled with the fundamental rea. Their claim to acceptance s not rest on the logical vali y of a set of propositions about d or the historical validity of eir reports about His activities. ch statements may be shaken by entific or historical discoveries. e claim of the Vedas rests on iritual experience which is the thright of every man.

This experience may be gained anyone who undergoes a cer in discipline and puts forth an fort. From the time of the *Rig da* down till today the Hindus opted an attitude of respect for her faiths. Though India suf ed as a result of her tolerance, e never abandoned her attitude respect for other religions and garded them as varied expres ons of the religious spirit, as symbolic representations, naturally conditioned by time, place and the limitations of the human mind.

The idea of fellowship of faiths is not uncongenial to the Hindu mind. The Buddha adopted a similar attitude. He called upon his followers to avoid doctrinal controversies. In his time endless disputes over theoretical inferences from undemonstrable premises confused, distracted and exasperated the seekers of truth. He wished them to look at the world and find out its character. We see the essential perishableness of things, the evanescence of nature and the consequent sorrow and suffering. The realization of the temporality of the world is the first step in the awakening of the religious spirit.

After the two World Wars and the great social upheavals which they have produced, the precariousness of the human predicament is widely felt. We live in a period when we suffer from loneliness and anxiety, from a loss of certainties. How can we gain security in a world in which very little seems to be secure? How can we gain awareness which will bring freedom and courage? How can we discover a new centre of strength within ourselves which will save us from insecurity?

The Buddha tells us that we can rise from darkness, ignorance, death to light, wisdom and immortality. This world of *samsara* is not all. We can know the truth by experience. Whitehead's well-known saying that religion is what a man does with his solitariness is a comment on that central principle of Zen Buddhism, that *dhyana* or devout contemplation, profound and intense, has for its result, *prajna* or wisdom.

This school of Buddhism founded by Bodhidharma who died in A.D. 475 asks us to reject all *sutras* and *sastras,* eschew all philosophy and rely entirely on mystical contemplation. Through it we have moments of vision, intimations of immortality. Man can know the truth about himself. By pondering over his ignorance and incomprehension he can vanquish them.

Awareness of the transcendent is something given in immediate experience. Religion is not doctrinal conformity or ceremonial piety, but it is participation in the mystery of being. It is wisdom or insight into reality. There cannot be any scripture or teaching of that which cannot be adequately expressed: *Anaksarasya dharmasya srutih ka desana ca ka.* We have the famous Rock Edict of Asoka which asks us to respect other religions. By dispraising other religions, he tells us, we hurt our own. An injustice done to others is an injustice done to oneself.

In a variety of ways Hindu and Buddhist thinkers have laid stress on the transcendent unity of religions along with their empirical diversity. The goal of religion is one but the paths leading to it are many. The cows may be of different colours but the milk they give is of one colour, white. The lamps may be different but the light, the flame, the illumination they generate is the same. The story of the elephant and the six blind men is well known. When our eyes are opened we see that the different parts we stressed are parts of one whole, different sides of one truth.

If in this country shrines and temples co-exist, if people respect all the religions, it is not due to confusion of mind. Shintoism and Buddhism are mixed up in Japan. Shinto divinities are said to be the spirits of the Buddhist pantheon and Shinto religious practices are accepted as means to enlightenment. The two faiths were treated as different expressions of the same truth. We sometimes find temples used as houses of worship by both religions.

While the Greeks and the Romans adopted a similar attitude of spitality to other religions, other attitude has also prevailed. hweh announced himself to ses as a "jealous God" commanding first of all that no other ds should be tolerated and he mained jealous even when his le was extended to the whole ce of men. Christianity and am inherited this viewpoint ich equated contempt for false ls with supreme piety. This me of mind has had terrible nsequences in the long history persecutions.

When we insist on right belief, we punished not only for the worp of other gods but for wrong ws about His own unknowable ture. Petrarch wrote: "The rks are enemies but the Greeks schismatics and worse than emies."

Today, when we are tired of a rld of unreliable faiths and inlerable beliefs we are giving up credible dogmas and emphasizing central truths in all religions. e prophets of Israel emphasize simplicities of religion. Amos clared that Yahweh cared thing for ceremonial worship t only for justice and righteousss. Hosea stressed not merely s righteousness but his love. Micah sums up the whole in these ords: "He hath showed thee, O an, what is good: and what doth e Lord require of thee but to do stly and to love mercy and to alk humbly with thy God."

Christian thinkers, who occupy leading position, are emphasizing the central truths of Jesus' teaching. We are not inclined to take any religious truth as an exclusive divine revelation. A revelation granted to a small group at a particular moment in history, reconstructed by fallible men in narratives which are not always consistent, does not appeal to intelligent men. The case becomes worse when we are unable to agree upon the doctrine or embody it in society. Jesus asks us to be reborn, to be renewed, to wake up from our ignorant, unregenerate condition. By their fruits and not by their beliefs ye shall know them.

Augustine said that if one knows the object of his belief, then what he knows is not God. A God of love will reveal himself to all men who seek Him though none would expect to know Him wholly. The idea that there is no salvation except through the Christian Church has not been accepted by all Christian thinkers. There are saintly figures in classical antiquity as well as in Old Testament records. Erasmus, for example, gave a place in heaven to Socrates and Aristotle, Virgil and Cicero. Dante exemplifies this tradition when he makes Virgil his guide not only in hell but also in purgatory right into the paradise. Even in the Bible there are figures neither Jewish nor Christian who are presented as saintly.

Muhammad tells us: "There is not a people but a warner has gone

(Continued on page 48)

Sri Ramakrishna Upanishad—12

C. RAJAGOPALACHARI

DEVI KAVACHAM

THE sap pervades the tree from the root to the topmost branch. It appears transformed into leaf and branch, into flower and fruit. Even so, the same ultimate Principle appears as many things in the universe. This supreme Principle pervading all creation, our great men called by various names, such as Energy or Maya. The things that we see and the forces around us are only the manifold transformations of the supreme Principle that is present everywhere. All living beings that are born, grow and decay are the manifestations of that great Power. The one Supreme, which was alone, of its own will, separated into the many. These things thus separated strive to become One again.. This is the root cause of the forces of attraction, physical and mental, that we perceive. The affinity of the separate elements, their desire to unite, is one of the forces of attraction, which scientists have examined and analysed. The gravitational pull by the earth on objects separated from it and the numerous orbs revolving by cosmic gravitation are all the sport of the Divine Force. Scientists have probed into the working of this universal gravitation and tried to explain it. That is a great part of the science of mathematics. But the nature of that attraction, the laws governing it, the reality of which this is an appearance, these are all beyond their research. This is the same Supreme Being which Sri Ramakrishna worshipped as Mahasakti, Madhavi, Durga and Devi and adored with intense devotion in his heart. She whom Sri Sankara orshipped, calling Her by a thousand names, is the selfsame Maha- kti.

Among the several forms of this rce of Mahasakti the attraction the sexes is one. We all know at this is a sore trial to man- nd. This natural force which is e gift of Parasakti also gives mitless delight to men. And ongside of it, it also causes them uch anguish. Family life and e joy that springs and grows in are the benefits of this force attraction. It is also the source many hardships, sorrows and ns. This attraction which is a eat force was known in olden nes as our 'animal nature'. It a natural force common to all ing beings. It is no use decry- g it. That it should be controll- l and directed along righteous ths is the precept of our great achers. Family life and the re love of wife and children are e great means organised by so- ety along pure paths. If men's imal nature strays into impure ths avoiding the way of purity, will surely do them great harm d cause them much sorrow.

Some great men acquire com- ete mastery over it and, convert- g it into soul force, remain ab- olutely continent in the state of ahmacharya. By the grace of ahasakti, the whole force of their imal nature functions as ma- re to their body and soul and ises them to a lofty state. Even one cannot completely control , yet, one's soul force increases and the intellect blossoms to the extent to which one forgets or conquers one's animal nature.

* * *

We Tamils possess as our birthright a native goodness and social culture. We have inherited a keen mind and an optimistic and joyful nature. The emotion of the Tamils does not run riot, but flowers into controlled and balanced conduct. In the midst of all these virtues, the attracting force of animal nature is a danger which threatens them all. If this force which is common to beasts and men is not controlled and brought under sway, it becomes a raging demon. It clouds the understanding, ruins values and works havoc on the individual and society. We must take care not to give room to this evil. Else, all the virtues of our society will be destroyed and devoured by this devil. It is only when the women of a country are able to go alone along the streets, shops and other places without fear of molestation that the society can be considered to be cultured. This is the test of a high civilisation. This is an indispensable condition of a good life. On the streets of Madras are seen all degrees of civilisation. Now, more than ever before, men and women of all ranks put on good and tidy clothes and go out. But if we look at the ways of men, we sometimes doubt if they have brought under control their animal nature. It is natural for women to be shy in the presence of men. But shyness is one thing; fear is quite another. Why do our women feel any fear in the presence of men, their own brethren? If men's thoughts and feelings are pure, there will be no need for women to be afraid of them. Looks reveal the impulses of the heart. It is when they look at the signs visible in men's faces and eyes that women become afraid of them. What shall we think of a society in which its women are afraid of its men? Unless men subdue their animal nature, we shall have to conclude that our society is not yet properly cultured. I hope no one will be offended by my candour.

Even as Sri Ramakrishna regarded every woman that he saw as an incarnation of Devi, every one of us should think likewise and subdue our animal instincts. Bhagvan Ramakrishna looked upon even notorious prostitutes as manifestations of Durga Devi. Even when he saw a harlot, there arose in his heart the love and devotion that he would feel towards his mother. If we wish to keep out this animal nature from our heart, we should adopt Sri Ramakrishna's method. There is nothing that persistent effort cannot accomplish. Sita, Parvati, Lakshmi, Gouri, Isvari, Amba, all these are Devi's names. When we see a woman's form, let us think of Sri Ramakrishna and with Devi's name in our heart and voice, let us say to ourselves: "This is Devi Herself; she too is the incarnation of Parasakti; let me bow to her in my heart." With that thought, let us serve society and ourselves. Sri Ramakrishna has given us this Devi-Kavacha to help us to lead a pure life and acquire a high culture. Let us make good use of it.

* * *

Young people at school and college should learn this lesson most of all. Purity of mind is the most important thing. Purity is not confined to body or clothing. The one thing necessary is to prevent one's animal nature from getting hold of one's mind. Learn to keep the mind absolutely pure. Pictures, stories and books that represent the animal nature tend to corrupt our culture. In our society there are now many facilities for men who exploit the force of animal nature and make the false appear as true. Our youths are indeed sound at heart. If we rouse their animal nature, we shall lead them to sin and degrade our society. Let us worship Parasakti, let us exalt life in the family, let us make sure that in our land any girl can move about anywhere at any time without fear and that every young man is her brother and protector. May virtue flourish in our land!

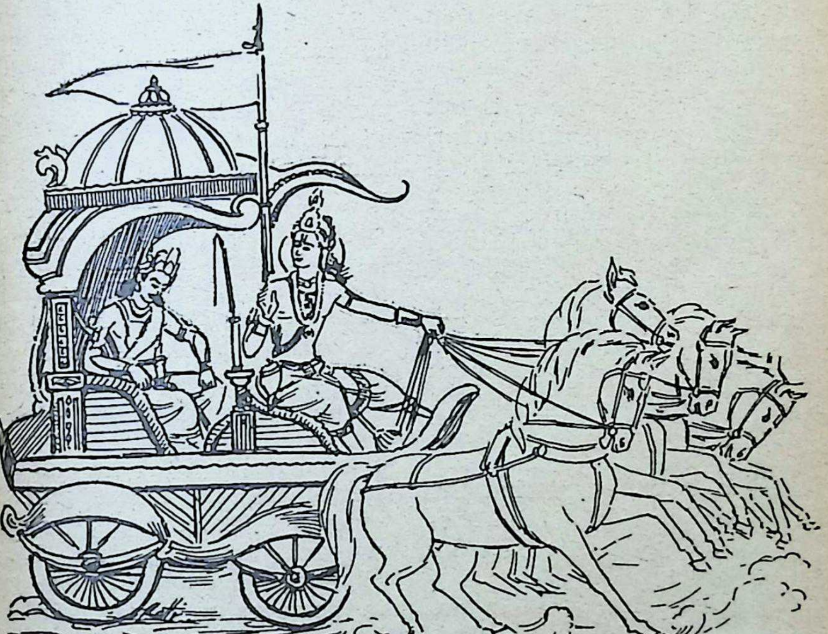
[From *Sri Ramakrishna Upanishad* by Sri C. Rajagopalachari, published and copyrighted by Sri Ramakrishna Math, Mylapore, Madras-4, who have kindly permitted us to quote.]

SRI KRISHNA OF THE GITA

R. R. Diwakar

OF all the ten Avatars or incarnations of God which usually Hindus believe in, none more popular than those of ama and Krishna. Possibly at me time, there might have been t only rivalry but conflict between the devotees of both. The int name "Ramakrishna" is probly the result of a friendly comomise as in the case of "Harira". Both are today worshipped by millions upon millions and their temples are found throughout the land. Ramanavami, the birthday of Rama, is celebrated with as much eclat as Krishnashtami, the birthday of Krishna.

Of the two, Rama is the simpler deity and there are practically few controversies about him. He is looked upon as the ideal man, the God-man and the man who stuck to his ideals at the cost of everything



else. He is often called Maryada (with limits) Purushottama, that is, God incarnate who set certain limitations for himself as an incarnation on earth and acted within them. Sri Krishna is called the Purna-avatar, that is, the Perfect Incarnation who manifested himself as man but set no limitations to the manifestation of his own powers.

Sri Krishna's life and character are extremely complex and are subject to many controversies. It is even said that there were more than two or three Sri Krishnas. Devakiputra Krishna of the Upanishads is supposed by some critics to be different from the Sri Krishna of the Gopi cult, who, again, is pointed out to have been different from the preacher of the *Gita*.

My obpect here however, is not to enter into any controversies, much less to try to offer judgment on them. I do not want to discuss the idea of Avatar (incarnation) either. Nor is it possible for me to examine the different views, for instance, that Sri Krishna was not a historical person, that he was a mythical or an allegorical personage, or that, at the most, he was a legendary figure.

Even if it is supposed that Sri Krishna is the creation of the imagination of the great epic poet Sri Vyasa, it does not detract in any way from what I have said in the following lines. To my mind, even this poetic conception of the personality of Krishna is magnificent, unique, and unknown to any religion, philosophy or literature.

I would like to restrict my consideration of Sri Krishna in this article to his portrayal by Sri Vyasa, and that too, in the capacity of the preacher of the *Gita*. It would, no doubt, be a very fascinating study to write about the full and mighty personality of Sri Krishna as appearing in the *Mahabharata*, the *Harivamsa*, and the *Bhagawata* Purana as well in the immortal songs of Jayadev, Lilashuka and other poets. But for the present, I choose to be satisfied with offering a few ideas about Sri Krishna of the *Gita*.

Before taking up the subject, however, I must clarify a point regarding the idea of Avatar. Commonly an Avatar is considered to be the descent of Godhead on the human plane. God being omnipotent, he is in fact capable of achieving anything in any way. He could achieve his object by mere wishing or willing or by a flash of lightning, for instance. But if instead he descends as an Avatar to establish Dharma, in the form of a human being, those who believe in the Avatar theory have to concede that that phenomenon is significant and meaningful. It is something like the appearance of an extraordinary genius. Incidentally, such a manifestation offers us, however rare it might be, a clear proof of the inherent capacity and possibility of human development and achievement and of the highest reaches of human consciousness. It is in this background that we have to consider Sri Krishna of the *Gita*.

Right at the beginning of the *Gita*, Sri Krishna appears as a mere charioteer of Arjuna, who was known as the greatest warrior among the Kshatriyas of those times. But when Arjuna gets nervous at the impending slaughter of his own kith and kin by himself, Sri Krishna undertakes to prop him up by appealing to his duties as a Kshatriya warrior. On the failure of that appeal and on realizing that the malady of Arjuna is deeper, he unfolds the philosophy of detached yet dedicated action and duty. But when he sees that that kind of dry philosophy also is not enough to save Arjuna from the fatal collapse, he rises to his full height and impresses him with the gospel of the Spirit Immanent which he asserts is, in fact, doing everything. He knocks the bottom off the individual ego of Arjuna and overwhelms him with the idea that he is but an instrument in the hands of the spirit and that his personality has existence only as a canalised manifestation, as a wave on the bosom of the ocean, of the Supreme Person—the Purushottama.

It is here that Sri Krishna far surpasses and supersedes the mere role of an adviser or preacher. He offers to Arjuna the vision of the Godhead and appears himself as the Godhead, entirely transcending his role as a charioteer. He experiences in his own consciousness, in fact, he realizes the complete merger of his own personality into the Spirit Immanent. This happens to such an intense degree that he is able to convey that realization to Arjuna and to transfer to him "the vision magnificent." It is no wonder, that at this stage Arjuna is transformed from a doubting and vacillating piteous figure to which he had been reduced, to his former stature of the greatest archer in the world and the hero of Kurukshetra.

It is this phenomenon (not so much the transformation of Arjuna, which was but a result), namely, the rise of the consciousness of Sri Krishna to cosmic heights, the tapering off of his personality into the Supreme Person, the complete suffusion of his consciousness with full God-realization, his merger into the Divine Consciousness to the exclusion of the consciousness of his own self that are highly significant. The power that Sri Krishna seems to have attained at this stage, the capacity to make Arjuna feel the impact of the Divine and to give him Darshan (direct vision) of the Virat Purusha, is highly remarkable and worthy of far deeper study. It is something far more than Savikalpa or Nirvikalpa Samadhi. It is something akin to but far greater than what Sri

Ramakrishna Paramahamsa is said to have done in the case of Vivekananda while giving him by a simple touch a glimpse of Samadhic ecstasy. This is a far more positive realization in one's own person of multi-million Natarajas at one and the same time (*Yugapat Uthhitah*). This is the realization *in excelsis* by human consciousness of the Being—Becoming dyad of Reality.

And there is something further, it is not merely a subjective experience. It is objectified in the eleventh chapter of the *Gita,* and it is that Darshan (vision) that rehabilitates the tottering heart of Arjuna—with a difference, his illusion is shattered once for all, and now, free from all doubts, he takes up his bow and arrow to do the duty of a relentless and yet a selfless warrior.

Certain implications and inferences follow from this grand portrayal of Sri Krishna of the *Gita* by Vyasa.

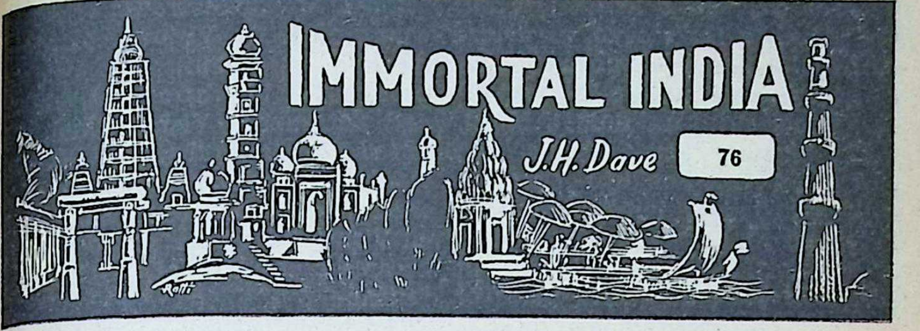
So far as my knowledge goes, no faith in the world and no religion lays store by a direct revelation by the God-head. Often, it is the prophet, the messenger, the poet that conveys to mortals "the Word of God". This conception of the Godhead itself delivering the message in the first person seems something very bold and unique. I have no intention of suggesting any superiority or inferiority but would like to draw the reader's attention to the simple uniqueness of the occurrence.

The poise of a Godhead from which Sri Krishna speaks to Arjuna in the *Gita,* shows that it is possible to conceive that individual consciousness is capable of rising to a height of absolute Adwaita (oneness without otherness) not only in the Samadhi state but also in a state when the individual concerned can carry on a soul-stirring conversation. Here the shattering of the shell of ego-consciousness and active identification with the "becoming" or cosmic aspect of universal consciousness for the time being, is clearly indicated.

This rising to supreme heights in consciousness is not merely a subjective experience but something which is capable of being transferred to and objectively visualized by an intelligent and highly cultured human being like Arjuna.

Further, this vision led to a definite transformation in the mind of Arjuna, and resulted in what may be described as "free action" (*Nivritta* or *Mukta Karma*) in which all the energies of Arjuna were employed at their best. It may be that more things can be inferred on the psychological and metaphysical planes. But that may be left to be worked out later, provided the proposition itself is worth considering and worthy of further probing.

[From *Thoughts & Reflections*]



SIDDHAPUR

SIDDHAPUR in North Gujarat is one of the celebrated places of pilgrimage on the bank of river Saraswati. It is about 64 miles north of Ahmedabad and about 17 miles from Patan or Anahilwad Patan. River Saraswati starts from Mt. Abu, from near the temple of Koteswara Mahadeva and goes south-west in the plains of Gujarat *via* Siddhapur. This river disappears in the sands of Kutch. As it does not meet the ocean this river is called Kumarika or Virgin. At present the main population of Siddhapur consists of Audichya Sahasra brahmins and Bohras.

Just as Gaya is famous for the Sraddha of the father, similarly Siddhapur is a celebrated place of pilgrimage for the performance of the Sraddha of the mother on the bank of river Saraswati and the Bindusarovar. For this reason Siddhapur is also called Matri Gaya.

The original name of Siddhapur was Sristhala. Legend says that Madhava or Vishnu stayed with Lakshmi or Sri at this place, which was originally a forest and that Viswakarma created a township here, which was known as Sristhala. In this connection it is stated that when Lakshmi came out from the ocean as one of the fourteen *ratnas,* Lord Vishnu accepted her as his wife and that both Madhava and Lakshmi stayed at this Sristhala where there was an ancient image of Madhava from very early times. This place where the image of Madhava was found on the bank of Prachi Saraswati, in Sristhala, became famous as Prachi Madhava.

The waters of river Saraswati are considered so sacred that Bhima, at the end of the Mahabharata war, after he had drunk the blood of Duhsasana, as avowed by him, was recommended this *tirtha* for a bath and other *prayaschittas* for drinking human blood.

The famous sage Kapila, the author of the Sankhya Darsana, is also stated to have been born here and as Kapila was a *siddha*, or called the best of *siddhas* in *Bhagwad Gita,* this birth place of Kapila, came to be known as Siddhapura. The legend of Kapila is described in *Bhagawata, skandha* 3, Chs. 21 to 33. Swayambhuva Manu had a daughter of marriageable age by name Devahuti. This Manu and his wife Satarupa, were therefore, in search of a proper qualified husband for their daughter Devahuti. In the meantime, Brahma had created several *manasaputras* and given them instruction to continue the line by procreation but practically all of them led a life of *sannyasa.* Brahma became anxious and specifically instructed his son Kardama, to lead the life of a householder and continue the line of Brahma; and in order to acquire a good wife, Kardama performed a long penance at Sristhala on the bank of Saraswati and pleased Vishnu. Lord Vishnu was satisfied and recommended to Kardama that he should marry Devahuti, the daughter of Manu and Satarupa. Vishnu was so delighted at the penance of Kardama that tears of joy came out of Vishnu's eyes; the drops of tears fell at the place, which according to legend, is now known as Bindusarovar. As recommended by Vishnu, Kardama married Devahuti, who was brought to his *asrama* by Manu and Satarupa. Vishnu had promised Kardama that He Himself would be born as the son of Kardama and Devahuti and as promised Vishnu was born as Kapila and became the author of the Sankhya Darsana.

Kardama had told Devahuti that after a son was born to her Kardama would take *sannyasa.* Devahuti first gave birth to nine daughters and then to Kapila. Before taking *sannyasa,* Kardama gave consolation to Devahuti that their son Kapila would grow up as a great philosopher, would give proper philosophic instructions to Devahuti and would thus remove the sorrow felt by Devahuti on account of the *sannyasa* of Kardama.

Kapila became a great philosopher and gave the proper *upadesa* to his mother Devahuti. In *Bhagawata* the Sankhya Darsana of Kapila is Seswara or theistic. He describes the various categories such as Mahat and other *tattwas,* as described in the Sankhya. He also states that *moksha* or liberation is possible after the discrimination or viveka of *purusha* and *prakriti.* He describes the *ashtanga yoga* in detail but at the same time he also describes in *Bhagawata* the essence of *bhakti* and the importance of *bhakti marga.*

Siddhapur is called Matri Gaya

in this connection the legend ys that Parasurama killed his ther Renuka at the orders of s father Jamadagni. As a *prayas- itta* for this *matrihatya* he had take a bath in the Bindusaro-r of this place and in order to berate his mother Renuka he rformed his mother's *sraddha* ere.

It is also stated that the *asrama* f sage Dadhichi was situated ere. Legend says that gods, fter their successful fight with emons had stored all their wea-ons in the *asrama* of Dadhichi r a long time. Dadhichi who as staying here desired to pro-eed to the Himalayas. He, there-re, absorbed within himself the *kti* or the power of these wea-ons and then proceeded to Hima-ayas. In the meantime the gods gain wanted the weapons. They were not content with having the powerless weapons from which the *akti* was absorbed by Dadhichi. They, therefore, requested him to give his bones so that weapons could be prepared out of them. In order to oblige them Dadhichi did so. He gave up his body and weapons were prepared from his bones. The Dadhichi legend is very ancient and is traceable even in Vedas.

Those undertaking a pilgrimage of Siddhapur have a bath in river Saraswati, visit Kapilasrama, Jnana Vapi. Alpasarovar and Bindusarovar. The Matrisraddha is performed on the bank of Saraswati and on the Bindusarovar.

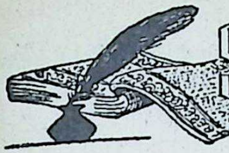
Mulraj Solanki, who was a staunch *Saivite,* is stated to have acquired his *gadi* after killing his maternal uncle's family. In old age he was in a penitent mood. He invited learned brahmins from north India and gave them lands to establish at places like Sristhala (Siddhapur), Sihore, Khambhat etc. The brahmins who accepted his gifts were called Audichya Sahasra, but those who came there and did not accept any gifts were stated to be Audichya Tolakia. Mulraj spent his old age at Sristhala in company of learned brahmins. In 944 A.D. he started construction of the famous Rudramahalaya, but before it could be completed he expired in 996 A.D. But from a copper plate inscription of Samvat year 1043 it appears that the idol or linga of Lord Siva was established in this temple in the time of Mulraj, though the Rudramahalaya as a whole was not complete. As after the death of Mulraj proper repairs were not made of the construction already completed, part of it was damaged.

After about 175 years from its first construction, Siddharaj Jayasinha, the famous Emperor of Gujarat renovated the Rudramahalaya. Even at the time of the death of Siddharaj the work of renovation was not completed. This Rudramahalaya was conceived on a very grand scale. From the broken relics of this celebrated temple it is possible to visualise its old majesty. Perhaps it was a temple of about three floors, on a ground floor construction of 300 x 230 feet. The *sabhamandapa* was 50 feet square with four doors in four quarters and having eleven smaller temples round about. This temple was destroyed by Ulugh Khan in 1297-98 A.D. It was destroyed for the second time by Ahmed Shah in 1415 A.D. The present relics have survived in spite of these two severe attempts at destruction.

Colonel Todd had seen two inscriptions, one of Samvat year 1998 when Mulraj started construction of this Rudramahalaya and the other of Samvat Year 1202, Magha-krishna Chaturdasi Monday, when Siddharaj completed its renovation. It is stated that Siddharaj spent fourteen crores of gold mohurs towards this renovation.

The orginal temple had 1,600 pillars and 18,000 idols studded with jewels. There were 30,000 golden *kalasas* and 1,700 flags. There were 7,200 dharmasalas. This Rudramahalaya was compared to Kailasa. There were numerous deepamalas. There were eleven temples of Rudra representing eleven Rudras. It is also stated that this Sristhala became more popularly known as Siddhapura because Siddharaj Jayasinha renovated the Rudramahalaya in such a magnificent way: the name of the ruler was therefore associated with this city. The delicate sculpture on the pillars that still survive give some idea of the high art which was put to service in constructing this temple. Popular legend says that when Mulraj started the construction of Rudramahalaya he had fixed up the time or *Muhurta* after consulting one famous Uddhada Joshi. The time indicated by him was such that the first nail which was fixed was on the head of the Seshanaga. Mulraj doubted this statement of Uddhada Joshi. In order to get convinced he pulled back the nail and legend says that blood came out of the head of Seshanaga. Mulraj was sorry for this doubt on his part and again requested Uddhada Joshi to find out another good *muhurta.* But this time the nail was fixed not on the head but on the tail of Seshanaga and popular legend ascribes the destruction of this Rudramahalaya to this incident.

The temple of Govinda Madhava in Siddhapur is also very famous. It is also called Prachi Madhava. The *asrama* of Dadhichi is situated in the west of Siddhapur on river Saraswati. The temple of Hinglaja Mata near Siddhapur is also very old. It is the Kuladevi of Kshatriyas. The temple of Neelakantheswara Mahadeva is stated to have been established by the queen of Siddharaj. Temples of Hatakeswara, Bhutanatha, Brahmandeswara and the *deris* of Sati are the other principal shrines.



SANSKRIT LESSONS

XX

Proverbs

(1) नैकं चक्रं परिभ्रमति। A single wheel cannot move by itself.

Ex: एकाकी योद्धुं न प्रभवति यतः नैकं चक्रं परिभ्रमति। A single man cannot fight an army as a single wheel cannot move by itself.

(2) न वंशवृक्षेषु फलन्ति द्राक्षाः। Grapes cannot be had on the bamboos.

Ex: सुमधुरं फलं सुमधुरे वृक्षे एव संभवति यतः न वंशवृक्षेषु फलन्ति द्राक्षाः। Sweet fruits can be had only on fruit-trees as grapes cannot be had on bamboos.

(3) न सिञ्चति पुष्पार्थी शुष्कतरुम्। One who desires flowers would not water a dried-up bush.

Ex: रसोपलब्धिः रसस्थान एव संभवति तस्मादुच्यते न सिञ्चति पुष्पार्थी शुष्कतरुमिति। Things can be had only when the source is full as flowers are obtained only from flowering bushes.

(4) न चेतनवतां वृत्तिभयम्। One who is conscious of his ability would not be afraid of his livelihood.

Ex: निपुणः दास्यवृत्ति नाङ्गीकरोति यतः न चेतनवतां वृत्तिभयम्। Skilled man will not submit to slavery because he is not afraid of his livelihood.

(5) नास्ति रत्नमखण्डितम्। No jewel is uncut.

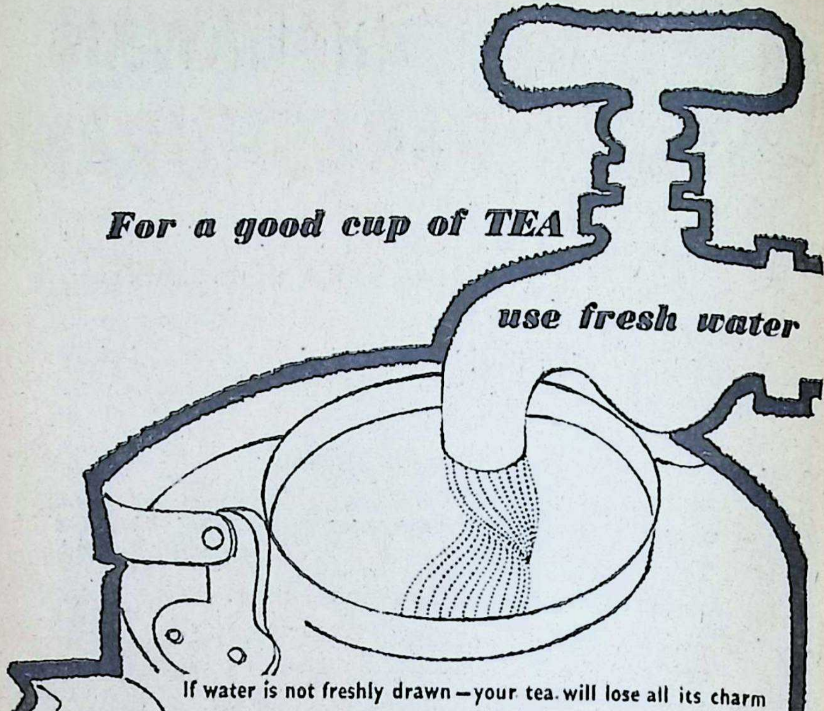
Ex: बाल्ये स विद्वान् भर्त्सनामवाप यतः नास्ति रत्नमखण्डितम्। Even a scholar is discomfited in his youth as no jewel is uncut.

(6) नास्त्यग्नेः दौर्बल्यम्। Fire is never weak.

Ex: सिंहः शिशुरपि मत्तगजं हन्ति यतः नास्त्यग्नेः दौर्बल्यम्। Even though a child, the lion-cub kills the elephant as fire is never weak though it is small.

(7) नातप्तलोहो लोहेन सन्धीयते। Metal cannot be welded with another metal unless it is heated.

Ex: उभयानुरागः संबन्धनिदानम्, यतः नातप्तलोहो लोहेन सन्धीयते। Love should always be reciprocated as unheated metal will not weld with another metal.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BHAGAWAN PARASHURAMA

PART III: IN A STRANGE LAND

● K. M. Munshi ●

PREVIOUS STORY

The Aryas led by King Divodasa of the Tritsu tribe and his High Priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe, is taken captive by Shambara. Shambara's daughter Ugra falls in love with Vishwaratha who accepts her as his wife.

Ugra gives birth to a son but is killed by Bhairava, High Priest of Dasyus. Agastya marries Lopamudra and Vishwaratha, Rohini.

Sudasa drives Vishwaratha from Tritsugram. Deeply grieved, Vishwaratha walks up the Gomantaka Hill seeking guidance from Lord Savita. He returns as Vishwamitra and is requested by Sudasa to become his High Priest.

After fifteen years, Renuka, wife of Jamadagni, gives birth to Rama. Disagreeing with others over Rama's education, Kavi leaves for Bhrigugram. Rama goes in search of him and on the way, is captured by strange men, when he gets acquainted with Shunahshepa, son of Ajigarta. He escapes. Vriddha spots him in the forest.

Six years after Rama's return to Jamadagni's ashrama, *Sudasa, now king of the Tritsus, invites Sage Vasishtha to be his High Priest. Shashiyasi, the Arya princess, is known to love the Dasya prince Bheda, who runs away with her.*

Vishwamitra renounces office. Arjuna, a Sahasrarjuna, the king of the Haihayas, wants to kidnap Loma and take her to his Anupadesha. Rama persuades his general Bhadrashrenya, the king of the Yadavas, to take him also with Loma. They arrive by boats in Saurashtra, and Arjuna being angry with Bhadrashrenya removes him from the office of general of the Haihayas.

2

YADAVA GOTRA

AFTER Arjuna of the Thousand Arms, or as he was called Sahasrarjuna, left for Mahishmati, King Bhadrashrenya was heart-broken. He was no longer the general of the allied Haihaya forces; no longer, would he lead the armies to conquest as he did before. He was only the king of the small Yadava clan, upon whom had descended the wrath of King Arjuna.

When Bhadrashrenya started for his settlement at Girnar accompanied by Rama and Loma, Rama, with a perception rare in a boy of his age, caught up with Bhadrashrenya and rode by his side for some time in silent sympathy.

"King, you are no longer the general of Arjuna, I understand. Isn't it true?" asked Rama affectionately,

"Yes, it is true."

"That was because of me, was not it?" asked Rama almost apologetically, for he did not want to wound the susceptibilities of Bhadrashrenya.

The king gave no reply.

"That is all to the good. We shall now be able to spread Dharma," said Rama with his bewitching smile.

These kind words were a balm to Bhadrashrenya's wounded pride, and he felt a little relieved.

"Gurudev, I am only anxious to serve you," he said.

"Yes, we have still to teach Dharma to Sahasrarjuna."

Whenever Rama said something of this kind, Bhadrashrenya was lost in admiration. This young boy knew neither fear nor malice. He could not be deceived. Words, sweet or bitter, had no effect on him. His confidence was never shaken. He never indulged in idle thinking. He did not swerve from Dharma nor did he allow anybody to do so.

"Our Dharma is to uplift the Yadavas," Rama said slowly.

"My Yadavas are very brave," said Bhadrashrenya.

"They will go about as fearlessly as the lions do in the forest," said Rama.

This confidence was infectious. "I am only anxious about one thing. Now that I am no longer the general of the Haihaya army, what will happen to my Yadavas?" asked Bhadrashrenya.

"Why do you worry, King. Am I not here?"

Again Bhadrashrenya looked at this boy in wonder. Would this Bhargava save his Yadavas?

★

It was evening when Rama and Loma, with their retainers arrived at the foot of Mount Ujjayant or irnar, where the Yadava *gotra* d camped for the season.

The *gotra* travelled from place place, according to the needs their cattle. However, in sum- er every year, they camped here. ater was freely available only in his part of arid Saurashtra.

Most of the carts of the Yada- as were covered with grass mats, nder which women and children athered during the hot part of he day. Near each cart was a mall hut of grass or dried leaves f trees, in which men sat during e day and married men slept at ight with their wives.

In front of each cart was a fire n which the women of the family ooked their food.

The sun was setting. Women at round the fires cooking, gos- iping, shouting. In some open laces between the carts, children ere playing or quarrelling with ach other. Dwarfish and dark Nagas, slaves of the rich Yadavas, ent to and fro, their masters houting at them at the top of their voice.

Many Yadavas were returning from the forests with their goats, sheep, cows and buffaloes, their only wealth. They had some fine horses too, whom like all Aryans they worshipped, for they were the source of their joy and pride and their strength in war. It was now time to feed them and see that they were well settled for the night.

Vijaya, the headman of the Yadavas, was very unhappy. As he climbed down from his cart, after his usual siesta, he looked anxiously at the sky to see if there was any cloud. The Yadavas, he felt, were very unfortunate; for five years now, they had wandered in vain from place to place in search of a home where there was ample water. But the monsoon had failed last year and even this favourite camping ground of theirs, where the rivers ran with water all the year round, were drying up. He wished he could take the *gotra* to some better place, but where was there a bettter place?

To this anxiety was added the shock which the last visit of the dreaded Arjuna to the settlement had produced on him. Arjuna had suddenly descended upon this settlement and called upon him to contribute 400 horsemen to his army. There was no way to deny the king whatever he wanted. He was a wicked man, this Sahasrarjuna cruel and ferocious. If Vijaya had hesitated even a little, he would have taken the horses all the same. With great difficulty, therefore, the old headman had found 350 horsemen for him. But more than the loss of these fine young men and horses, what shattered Vijay's old nerves, was Arjuna's wrath toward his order King. When he enquired about King Bhadrashrenya, Arjuna's face was aflame with anger.

"Bhadrashrenya, your King!, Ha, Ha," he laughed cruelly. "He will come, he will come, but later."

"Isn't he going with you to the war?" asked the headman.

"Your King has become useless for war. Too old. And when he comes, tell him that he should look after my two guests till I call him, and if he does not obey my orders, I will wipe out the whole Yadava clan."

These fearful words still echoed in the ears of Vijaya. Bhadrashrenya, his King, was the maternal uncle of Arjuna. He had taught Arjuna when a boy how to wield arms; he had sat him on the throne; and now he was discarded by the ungrateful nephew. But what could be done? The whole Yadava clan was not as strong as it once was. And there was no water even in the valley of Girnar.

Vijaya shook his old head in despair. The Yadavas appeared to be doomed. Since Maha Atharvan left his land and cursed it, the Gods had been angry with them. What else could happen when Arjuna had installed an imposter like Mrukund as his guru and his son Kukshivan as the High Priest of the Yadavas?

Vijaya proceeded towards the hut of the High Priest. As he threaded his way through the maze of carts and huts and fires, he saw children quarrelling with each other, women fighting for a little water. He heard complaints that cows were dying for want of water. There was only one way to escape this calamity thought the old headman. The King of Anarta had sent an invitation to bring the *gotra* to the banks of river Sabarmati, where ample water was available. He would have led his people to the banks of Sabermati long ago had it not been for the news that King Bhadrashrenya was soon coming back to Saurashtra. Vijaya wished he had not waited so long. But now Arjuna had ordered him not to leave this place. But surely, how could he allow his people to die for want of water?

The headman went to Kukshi's hut. Vijaya hated this fat man heartily. He was no more fit to be high priest than he was fit to run a race with young boys. Kukshi was wicked, he lived in luxury, he did not care for his Yadavas. But the Yadavas had to accept him as High Priest for he had been forced upon them by Arjuna. In fact, he was no better than an agent and a spy of the king of the Haihayas.

Vijaya went to the hut of Kukshi and told him that he had decided to move the camp from here to the banks of Sabarmati.

Kukshi was, however, firm. "You can't go from here. King Arjuna has commended you to stay here till he returned from the war."

"But he may not return from the war for ten years," remonstrated Vijaya with irritation. "If he issues orders like this, why does he not send a few hundred pots of water? He takes away our young men, he takes away our horses, he takes away our cows. All that he s not taken, is our life. Whe-er my king, Bhadrashrenya, mes or not, I am moving my mp to-day or to-morrow.”

“Don't be rash. I will send a an to Mahishmati and get permission for you to move,” said Kukshi.

“Why have I to take the permission of any one before I move y carts somewhere else?” asked he headman.

Suddenly wild shouts of joy ere heard from a distance. The oys had given up playing and ere running towards the place rom where the sound of neighg horses was heard, shouting The King has come.”

Suddenly the air was cloven by he sharp blast of a conch. It voked old memories in the heart f Vijaya, the headman. It was he typical blast of the lord of the Bhrigus. He had heard it years and years ago, never thereafter. Who had played the conch in the way the Master used to do wondered Vijaya.

Vijaya took the help of two youngsters and hurried to the border of the settlement as fast as his aged legs could carry him. When he reached the spot, the Yadavas had surrounded their king, giving vent to affectionate and joyful cries. But as soon as the king saw the headman he pushed others aside and came and embraced him.

“Uncle,” said Bhadrashrenya, “prostrate yourself before the grandson of Maha Atharvan. He is our Master. He is the son of the lord of Bhrigus, Rishi Jamadagni. He has been merciful to us and has come here of himself. He will be saved now.”

Vijaya stumbled forward and fell at the feet of Rama.

Rama extended his hands and said, “Yadava, may Agni, Varuna and Indra bless you.”

Then Bhadrashrenya introduced Loma who was dressed like a boy, to Vijaya.. “Uncle, this is Princess Loma, sister of Sudasa, the great king of Tritsus.”

The Yadavas forgetting their miseries celebrated the occasion with feast and merriment, for their king had brought with him the Guru for whom they had waited all these years.

[*To be continued*]

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The Saints' power of salvation exceeds even that of God

KING UPARICHARA VASU

● V. A. K. Ayer ●

The power of the bhakta (devotee of God) is immense. If he wills, he can save even those whom God has condemned.

VERY long ago lived a king Uparichara Vasu. He got that name because he always soared in the sky. He was learned in the *sastras*. He ruled the country like Devendra. He was a strict follower of Ahimsa or non-violence.

He performed a *yaga*. Almost all the great *rishis* were present. Lord Brihaspati acted as *hota* (priest-in-chief).

In that *yaga* instead of the animal, cereal was offered as the material for sacrifice. The Lord personally appeared from the fire and received the *havis*, but He was invisible to all except the King.

This made Brihaspati unhappy.

He asked: "How can God make Himself invisible even to my eyes, me—who am the priest-in-chief of the *yaga?"*

Some *rishis* present there who also did not see the Lord explained: "We performed years of worship to the Lord but after very great trouble were told that God was not pleased with any amount of physical or intellectual effort, but only with honest, single-minded *bhakti* to the exclusion of all other thoughts."

At that time, King Uparichara Vasu was seen gliding along the sky. Since the king was famous for his *bhakti* and knowledge of the sacred lore, Brihaspati beckoned to him to come down for a while. The King did so.

Asked Brihaspati: "Uparichara, we have a doubt. In the matter of sacrificial material, one school of thought i.e. the Devas say that *Aja* or the goat has to be offered. Another school, the *rishis* say that a cereal called *Aja* has to be offered. Which is the correct one?"

To King Uparichara Vasu this was a difficult question. However, e felt that the Devas being what ey were, were superior to the shis and so said: "The animal ja is the right sacrificial mateal"

On hearing this, Brihaspati and ther *rishis* present became irate nd cursed the king: "You, Uparihara, shall become Adhaschara!" eaning thereby that 'you will well in Patala-loka or nether egions'.

The King being a great devotee f Lord Vishnu did not mind it. o, quite unconcerned, he dropped nto the nether world where he ept himself busy reciting the ord's name, constantly thinking f Him.

When the demons resident in he nether regions noticed King asu in their midst, they snapped heir fingers in glee because he as a known partisan of their nemies—the Devas. So they started harassing him in all ways. But he king's devotion to Lord Narayana stood as protection for im and the demons could do him o harm.

The demons finding their efforts eing thus foiled sought the adice of their high-priest Shukra. Shukra thought for a moment and replied "Wean him away from Vishnu and your battle is won!"

The demons, thereupon, put on the garb of devout brahmins and made friends with the King. After hearing his tale, they feigned commisseration on his plight and advised: "If we were you, we would no longer care for Vishnu who has not cared to stop you from the curse of the *rishis* or help you out of this sad plight".

King Uparichara who was gifted with divine vision saw through the game of the demons. Instead of getting angry with them, he pitied them for their evil ways.

So he prayed to Lord Vishnu: "My Lord, please show them mercy on these demons and save them!"

The demons on hearing this strange plaint were greatly impressed at the goodness of the King and thenceforth became his real friends.

Soon Lord Vishnu sent his courier Garuda down to the nether world to fetch King Uparichara before Him, and emancipated him from the curse of the *rishis*.

At that time King Uparichara pleaded for the demons too, who were brought to heaven anon.

Service of Hrishiksea (Lord of Senses) through all the senses is called Bhakti *or devotion, which is free from all obstacles.*

—**Narada Pancharatra.**

GET TOGETHER—*Contd.*

among them and every nation had a messenger."

All the religions of mankind under the stress of modern thought are moving forward to a realization of the spirit of religion, a reaching forth to the fundamental and lasting verities of truth and love. Many of their followers are slowly realising that exclusiveness is a blight on religion. Any religion which generates pride and a sense of intolerance is not authentic. We must develop a spirit of co-operation among the different religions. Mutual respect helps us to interpret other religions at their best and learn from them. We cannot have respect for another religion when all the time our attempt is to obliterate it. We should not try to undermine faith and allegiance of other peoples. *na buddhi-bhedham janayet ajnanam karmasanginam.* By preaching that we have the only method of social and religious salvation, we separate ourselves from others.

At a time like this when we live in fear of the future on account of the great advances of science and technology, it is essential for all those who have faith in the wisdom and love of God, whatever may be their religious denominations, to get together, form a sacramental brotherhood and work for fellowship in which alone lies the redemption of man.

[From *Occasional Speeches and Writings,* 2nd Series]

PURANIC CHARACTER COMPETITION

(1) Original contributions are invited from readers of Bhavan's Journal on "My Favourite Puranic Character."

(2) The object of the competition is to recapture the spirit of Puranas and express it in simple, good English.

(3) While only one character is to be delineated, the range of selection may cover the entire field of Indian mythology. A reader can submit only one entry.

(4) Contributions should be faithful to the original and the significance of each character drawn out clearly.

(5) The length of the article should be about 2000 words.

(6) Quotations should be confined to the barest minimum.

(7) The article should be neatly typed on one side of the paper and should contain the declaration: "I solemnly declare that this article is my original writing," with signature.

(8) Entries should be marked "Puranic Character Competition" and the last date of receiving them is August 28, 1957.

(9) A cash prize of Rs. 25/- will be awarded to each of the four articles (provided they refer to four different characters) considered best by the Panel of Judges appointed by the Bharatiya Vidya Bhavan, whose decision shall be final.

(10) Price-winning articles will be published in the Bhavan's Journal.

Editor :

Bhavan's Journal

LOTHAL EXCAVATIONS

EXCAVATIONS at Lothal in the Saragvala Village of Dholka Taluka in Ahmedabad District, Bombay, have yielded almost the entire range of objects found at Harappa and Mohenjo-Daro.

The site—an ancient mound discovered in 1955—has created great interest among historians and archaeologists as it extends the limits of the Harappa civilisation as far south as the Gulf of Cambay. It is being excavated by the Central Archaeological Department since January 1956. Considering the importance of the site for further research in Indian history, the excavations will continue in the next field season also.

The wide range of tools and weapons, personal ornaments and objects of art and domestic use, reminiscent of the Harappa civilisation, unearthed in the course of the excavation suggests that Lothal was a prosperous town.

The realistic representation of animal figures such as unicorn, bull, goat, elephant and buffalo on the seals and sealings and the terracotta animal figures such as the bull, dog, rhinoceros and pig show a close study of the fauna.

The gold beads used for a necklace are smaller in size than even a pin-head, which presupposes the use of very fine tools. The paintings on the earthenwares are very attractive. Naturalistic motifs such as peacock, creeper, palm tree and pipal leaf painted on them are reminiscent of Harappa paintings. In brief, it can be said that the creative artistry of Lothal folk is *par excellence*.

Beautiful figures of a dog and a lady in dancing pose, both made of copper, are an example of the art of metal-casting. The Lothal folk used, as tools and weapons, axes, needles and razors of copper and bronze, ivory and bone pins, stone blades and terracotta sling balls.

They were a great commercial people carrying on trade with the cities of the Indus Valley. Weights of chert and agate found at Lothal conform to the standard that obtained at Harappa and Mohenjo-Daro.

The structures laid bare in the excavations bear testimony to the sense of sanitation of the inhabitants. They had a sound knowledge of town-planning. The houses are found built in a straight line and most of them have a floor of kiln-burnt or sun-dried bricks. Each house has a bath and a drain with a soakage jar. The public

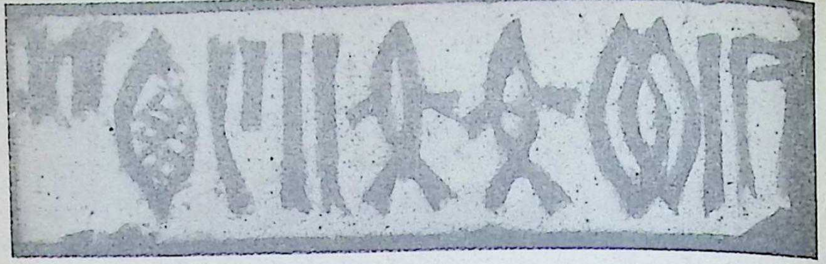

Photo shows a steatite seal with Indus Script. About seventy-five terracotta sealings bearing Indus Script and animal figures were recovered during the excavations at Lothal.

drains meant for carrying sullage water have large soakage pits and are connected by smaller drains from private houses.

Lothal was subject to sheet-flooding by the rivers Bhogavo and Sabarmati. As a measure of safety against the submergence of the houses, the Lothal folk built huge platforms of sun-dried bricks to construct houses over them. Between two such major blocks of mud-brick platforms, clay was filled in so as to raise the ground level between these blocks.

Several platforms assignable to different phases of occupation have been laid bare all over the mound. One of them is found to carry fifteen solid cubical blocks of mud-bricks of which twelve are intact. There is a drain at the north end of each channel between the blocks.

About seventy-five terracotta sealings bearing Indus Script and animal figures were recovered from the channels last year. Apart from platforms, several drains and houses of kiln-burnt bricks have been uncovered this year. Another interesting fact is the occurrence of animal remains, beads and terracotta bangles in rectangular brick structures, the significance of which yet remains to be ascertained.

The pottery of Lothal has special significance. The occurrence of a distinct ceramic ware, namely, the Black and Red Ware, both painted and plain, along with the Indus seals and Harappa pottery, indicates a knowledge of the inverted firing technique which is the chief feature of the late Chalcolithic cultures of Central India and the Deccan. A direct link can now be established between the Harappa civilisation and the Chalcolithic cultures of the first millenium B.C.

David Gunston

Taking Rats for Granted

THE horror and disgust at the very mention of rats is practically universal, but this attitude is not maintained when it comes to dealing sensibly with the ever present question of infestation. Like several other age-old evils still regrettably with us, we tend to take rats very much for granted, one of the disadvantages of the world like bad weather or being poor. This is the worst possible approach to a very serious problem.

Two kinds of rats plague us in Great Britain, the ubiquitous, wholly evil brown rat, Rattus norvegicus, and the smaller, older established but equally harmful black rat, Rattus rattus.

Sentimental naturalists have a habit of praising the latter, calling it the noble (sic) Old English Rat, and placing it upon an entirely different pedestal to its larger fellow. This is of course rubbish; the black rat is, generically speaking, no older than any other species; it only happened to arrive here, shipborne, by returning Crusaders in the thirteenth century—nearly five hundred years before Rattus norvegicus (which incidentally did not come from Norway).

No rats are noble so far as their relationship with man is concerned, and the black rat owes no affinity to England but originally to the Far East where from the mountain fastnesses of Tibet and Mongolia all rats emerged to threaten the civilized world.

In this country there is little to choose between either species. The larger, coarser, more adaptable brown rats first arrived here about 1730 from Europe, again being shipborne, and soon routed their smaller, longtailed cousins from most of their strongholds.

Brown rats tend to be even more omnivorous, and they do not object to living in wet haunts like sewers, for they swim readily. So now we get the position as it remains today: brown rats everywhere in town and country alike, infesting sewers, cellars, warehouses, and barns with equal avidity; black rats still holding out in a few urban areas, particularly London and other big cities, docks, and ports and suchlike areas, living more in the upper storeys of buildings, eschewing running water, yet still the ship rat throughout the world.

To make confusion worse con-founded as far as observation goes at any rate, there are commonly blackish brown rats, and brownish black rats, but the two species keep to their own ways, rarely living in harmony, and they do not interbreed. Black rats still have their stocks increased from time to time by the unwitting importation of foreign blood from ships that are handled carelessly at the quayside.

After seven centuries of infestation by one or both species, then, this country is still in the deadly grip of a vast rat population—some say forty million or more. Certainly we kill off millions every year, but the number shows little sign of dwindling appreciably. We lose some £25 million in food and raw materials destroyed or damaged annually by our unwanted guests. Destroyed or damaged—the distinction is important, for while rats do actually consume vast quantities of grain, fat, flour and other foodstuffs, they damage and render useless anything up to ten times as much.

Almost always rats will attack bale after bale, sack after sack, instead of allaying their hunger from one only. And food spoilt is food wasted. To get a true picture of the rat menace—and how glibly the phrase rolls off countless tongues with hardly any one stopping to think what it really means—it should be remembered that all rats are still shipborne throughout the globe, and still infest to an alarming degree every civilized country in the world.

In 1947 alone 33 million tons of bread grains and rice were lost to rats throughout the world—our own national consumption for four years. In the U.S.A. rats cost 300 million dollars in damage and control measures every year. But such figures do not lessen our own problem. British rats eat up to 40 lb. of human food annually, and the yearly bill for our anti-pest army comes to over £400,000 yet they still talk necessarily under existing conditions—of rodent control and not of eradication.

All this takes into account none of the diseases which rats spread abroad from the record variety of lice and bacilli they carry around internally and in their filthy pelts. To take the ideal of perfect soil health in its broadest sense would mean no rats inhabiting the land and carrying disease over it. Typhus, equine influenza, dysentry, plague (the notorious Black Deaths, periodical plagues, and the Great Plague of 1665 were all caused by rats thriving in the terrible social conditions of the times), trichinosis, Weil's disease, foot-and-mouth disease—the list of human and animal ills spread by rats is as long as it is morbid and varied. And whatever advances we have made socially in the matters of garbage and sewage disposal, so long as rats live in sewers and on rubbish dumps they will always be carriers of infection.

Many people cherish the fallacious notion that rats are confined for the most part to towns. Everyone knows that rats live in buildings and underground, but the fact that these vermin are relatively just as numerous in the country often fails to be grasped.

This is partly because rats in the country take their place with other wild creatures and are even less often seen than in urban areas, and partly because farmers are notorious for regarding rats as part of the necessary evils of their job, as much beyond human control as unpropitious weather that may ruin crops. And country-dwellers of all kinds, from the cottager to the occupier of the biggest mansion, tend to take their own rats (if they even realize their presence) very much for granted, and they do little or nothing about them unless they happen to become a nuisance.

In general rat infestation today is too serious and deep-seated a matter to be left entirely to local individual methods. For that reason the central control of the various local authorities (on whom there is a statutory obligation to get rid of rats) by the Ministry of Food and Agriculture is a good thing, even though it has made rat control a concern of bureaucrats and a matter of forms and figures and regulations.

Local, municipal and county authorities receive a Government grant and their work is efficiently supervised from Whitehall. They have a new scientific approach to the matter, and in the main their pest officers and rodent operators (the modern name for what once used to be called a rat-catcher) have a high sense of the importance of their work, do it thoroughly and efficiently, and would like only just a little less instruction from those whom they consider, perhaps rightly, have never even seen a rat, let alone killed one, and who control from their office arm-chairs.

Where they are seriously hampered is by the public approach—and that includes every one, farmers as well as factory managers. The general apathetic attitude towards rats I mentioned earlier is a grave hampering factor in the existing scheme of state control.

People will not bother about rats unless they make their presence felt in undesirable ways, and often then their reaction is to dabble ineffectively themselves with poisons and traps, thus never wiping out the whole colony. The average farmer would sooner ignore rats or leave it to his dogs and a casual bit of shooting at threshing time than call in the local officials and get the job done properly.

He and his fellows in commerce have to pay for rat destruction, but private householders may call in the local rat men to deal with rats and mice entirely without charge. This fact is surprisingly little known, and so is the law which imposes penalties on any one who knowingly harbours rats on his land or premises.

*Like the all too frequent attitude towards disease, the approach to rat infestation is riddled by ignorance, apathy, and half-hearted attempts at the problem of destruction. A farm or house or factory freed of rats by the latest scientific means—and research, like that into the highly effective new poison "Antu" is constantly going on—may easily become infested just as badly again within a year if individual vigilance is relaxed. The thing happens weekly. A large area absolutely cleared of rats by systematic poisoning with selected bait may be infested again from one tiny nucleus of an unsuspected or unreported colony which may live in some old lady's cellar or some old man's woodshed.

Given complete public support and more direct action from all quarters the prospect of wiping out rats from our land begins to appear on the far horizon. Viewed rationally, it is incredible that we allow the situation to continue at all, and a worthwhile start could be made in the countryside, where difficulties are faced with sterner zeal.

[Courtesy: *World Science Review*]

*** If existing legislation were tightened up and such loopholes removed, we might make a step forward towards getting rid of rats altogether which, after all, is the only sensible aim of all methods of attack. This would be difficult to impose, however, at least until the rat population is well on the downward path.**

RAMA AND KRISHNA LORES—*Contd.*

This description of the child Krishna is so charming that no one can fail to be fascinated by it.

The Krishna lore has established a similar intimate relationship between aesthetic beauty and spiritual devotion even in other spheres of Indian Life, besides literature. Almost the whole of Indian music and quite a part of Indian dancing revolve round the devotion to Krishna. If the Radha-Krishna motif were taken away from Indian music, I believe, much of it would lose its charm. It can, therefore, be said that in the sphere of art, the Krishna lore has brought together persons of different regions, different languages, different sects and has knit them together in a common bond which is entirely spiritual in character. It has thus played a unique historic role in evolving harmony and unity among people of different races and different regions in this country.

[Condensed from his *Speeches*]

BHAVAN'S JOURNAL

THIRD ANNUAL NUMBER

Our issue dated **August 11, 1957** will be our **Third Annual Number.** It will be a bumper issue containing besides an attractive cover, illustrations in colours and monochrome. A list of the chief contents is given below. *This is in addition to our regular features.*

CHIEF CONTENTS

H. H. Jagadguru Sankaracharya of Sri Sringeri Mutt	*Paths of Realisation.*
H. H. Jagadguru Sankaracharya of Dwarka	*Axiomatic Character of Advaita Philosophy.*
Mahatma Gandhi	*God is One.*
Swami Ramdas	*The Quest for World Peace.*
Naitadas Brahmachari	*Srimad Bhagavata.*
Sri C. Rajagopalachari	*A Christian Jeevanmukta.*
Dr. S. Radhakrishnan	*Women and Marriage in Kalidasa.*
Sri Sri Prakasa	*Essentials of Democracy.*
Dr. C. P. Ramaswami Ayyar	*Fundamentals of Hindu Philosophy.*
Dr. Radha Kumud Mookerji	*Positivism in Indian Thought.*
Sri U. N. Dhebar	*What Life has Taught Me.*
Sri Justice P. V. Rajamannar	*Some South Indian Artistes.*
Sri Justice A. S. P. Ayyar	*The Folk-Lore of India.*
Sri K. Santhanam	*Moral Values.*
Swami Sivananda	*Our Yogic Heritage.*
Dr. R. C. Mazumdar	*Our Political Heritage.*
Pandit Shiva Sharma	*Our Medical Heritage.*
Sri S. N. Agarwal	*Ten Years of Congress in Power.*
Shri K. N. Kaul	*Parliamentary Procedure*
Dr. T. M. P. Mahadevan	*Recent Trends in Philosophy.*
Sri Pyarelal	*Tolstoy, Thoreau and Gandhi.*
Sri Yogendra Desai	*The Language of the Dance.*

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ALL ABOUT YOUR HAIR

IT is not possible to count the number of hairs growing on your body. Our knowledge about our hair is imperfect; it is either completely untrue or else a misleading mixture of fact and fallacy.

There is, for instance, no basis for the popular notion that frequent wearing of a turban or hat causes baldness. On the contrary, studies conducted by leading dermatologists show that the practice of going bareheaded often does harm by causing the hair to become so dry and brittle that it breaks off.

The belief that exposing the hair to sunlight has any beneficial effect on its growth has been completely exploded by scientific tests conducted at the Washington School of Medicine. Before and after spending a sunny summer on the beach, the hairs of scores of people were subjected to microscopic examination. And prolonged exposure to the summer sun was found to have absolutely no effect on the hair growth.

Another baseless fallacy is the widespread notion that shaving the hair will make it grow faster, or make it coarser in texture. Exhaustive laboratory studies conducted at the same University and elsewhere, have shown that shaving the hair has not the slightest effect either on its texture or on its rate of growth.

Sri Sahib Singh Ahuja

Your hair grows from a network of minute tube-like depressions in the skin, called follicles. As long as these follicles remain in tact, and continue to receive an adequate supply of blood from the body, nothing can interfere with your hair growth. Pull a hair out, and a new one sprouts from the same follicle.

Studies conducted at Colgate University showed that though the hair on your scalp takes twice as long to reproduce itself as the hair in your eyebrows, it grows more than twice as rapidly—once it gets started. Generally speaking, the greater the natural length of the hair, the speedier its rate of growth. The hair on your legs, for example, grows only half as fast as your whiskers.. Hair on your head grows fastest just after it emerges from the scalp. It averages about ths of an inch per month for the first 100 days or so—then it slows down. The average hair's lifetime is approximately two years; then it dies and falls out, and a new one grows in the same place. And studies show, incidentally, that a woman's hair grows appreciably faster than a man's does.

Your hair derives its colour from a pigment called melanin, which is generated in the body and supplied to the hair roots. As we grow older, less melanin is produced by the body. Consequently the hair gradually loses its colour, becoming first gray and finally white.

When hair loses its colour prematurely, it may be due to any factor which disturbs the body's ability to produce melanin. It may result from

(1) a hereditary constitutional defect.

(2) acute emotional disturbances, extreme shock, worry and anxiety.

(3) prolonged illness of certain types.

So far no medical therapy or vitamin has been discovered which will actually prevent hair from turning gray or white. Studies of leading dermatologists show that dyeing the hair tends not only to make it brittle and lacking in tensile strength, but can result in serious hair loss. Though vegetable dyes are less harmful than others, authorities have found that all methods of dyeing cause the hair to deteriorate to some extent, and rob it of its natural sheen and lustre. Laboratory tests show that singeing the hair dehydrates the hair shaft, and may induce such brittleness as to cause the hair to split.

Science has discovered a number of causes of baldness. Some of these are physical, some are emotional—and some are a combination thereof. Any bodily condition which materially affects the supply of blood to the hair-roots can cause hair loss. Research at the University of Illinois Medical School shows that one condition frequently responsible for baldness is excessive calcification (growth of bone structure) of the skull area. This finding has been confirmed by post-mortem examination of a number of bald persons.

And investigators point out that since calcification is generally greater in males than females, this would appear to explain why men are more subject to baldness than women are. But science is yet to define precisely what physiological processes may be primarily responsible for this excessive growth of bone structure.

In several parts of our country baldness is often taken as a sign of richness but actually it is not so. In addition to baldness, there are a number of diseases and infections of the scalp which result in hair loss. Baldness may also be caused by wasting disease, blows on the head, or by hereditary factors.

So far as common baldness is concerned, though science has been able to throw considerable light on its causes, projected cures for it remain strictly in the experimental stage. As it stands, the baldheaded must face the fact that an effective or scientifically tested method for repopulating the hair on his shiny dome has yet to be evolved.

To keep your hair as long as possible, leading authorities have made the following recommendations:—

Stimulate circulation of blood to the hair-roots by frequent and vigorous brushing. Don't neglect washing the hair. Keeping the scalp clean minimizes the possibility of infection. Do everything possible to avoid worry, anxiety and other destructive emotions, for scientific studies indicate that what goes on inside your head has a very definite effect on what grows on top.

The moral urge is the most valuable traditional endowment of humanity.

—Einstein.

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QUESTION BOX

ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has kindly agreed to answer in these columns questions from readers of Bhavan's Journal on topics falling within the scope of the Journal.

299

Sri V. D. Prasada Rao, Vijayavada.

Q: *What is philosophy and what is Vedanta?*

A: Philosophy is the effort of the higher mind to understand and solve the problems and mysteries of the creation. Vedanta is that branch of Indian Philosophy which is based on the Upanishads. In its narrower sense, it means the branch of philosophy developed by Sri Sankaracharya.

300

Sri M. K. N. Rao, Basavangudi, Bangalore—4.

Q: *What is the exact difference between "Philosophy" and "Theosophy"?*

A: For philosophy, see reply to Question No. 299. Theosophy literally means the wisdom of God. It is largely an effort made by Madame Blavatsky and her followers to probe into the mysteries of the Universe by a comparative study of the mystic processes prevalent throughout the world.

301

Sri M. Suryanarayanappa, Chikabanavar.

Q: *What may be the reason for the spread of Atheism in a majority of the people?*

A: There are four causes: (1) Influence of Western thought and life which is primarily occupied with the pursuit of pleasure to the neglect of Fundamental Aspirations; (2) a disregard of the moral values likely to interfere with such pursuit of pleasure; (3) a conceit born of the triumphs of science that nothing that cannot be tested by laboratory methods exists or matters; (4) the world-wide propaganda sponsored by International Communism that all things could be satisfactorily explained by materialistic interpretation, of which immature minds become easy victims.

302

Sri D. Bhujanga Rao, Moka (Bellary Dt.)

Q: *Will you please tell me why our Government is not anxious to make Sanskrit a compulsory subject in high schools, Sanskrit being the mother of all our Indian languages?*

A: Most people who are in charge of our Governments, particularly in the Departments of Education, do not seem to realise the patent truth that, if India happens to lose the inspiration of Sanskrit, the unity of the country will be sapped and the moral and spiritual foundations of our people will be in danger.

303

Sri K. Ramaswamy Iyengar, Mysore.

Q: *What might have been the purpose of Creator in creating this world?*

A: Some of our scriptures say that God created the world out of sport. My view is that creation is a timeless process of transformation which pervades the whole of the universe, the purpose being the progressive realisation of the Absolute or God in consciousness.

304

Sri K. G. Venkatesha Murthy, Kanakapura.

Q: *Why do tragic pictures leave lasting impressions on the human mind?*

A: Because they appeal to our emotions more strongly than the others.

305

Sri K. G. Venkatesha Murthy, Kanakapura.

Q: *What is the difference between truth and God?*

A: There is no difference between God and Absolute Truth. But what we generally call truth is, in most cases, a partial or perverted truth. It partakes of Absolute Truth only when it is sought humbly and without being deflected by attachment, fear and wrath.

306

Sri L. Sreedhara Kilikar, Cochin-2.

Q: *If there is morality, is religion necessary?*

A: Morality without religion, i.e. without a living sense of the presence of God, has no backbone and cannot, therefore, be a creative force.

307

Sri L. Sreedhara Kilikar, Cochin-2.

Q: *Is there any relationship between philosophy and religion?*

A: Philosophy is a matter of thought; religion is a matter of faith and is, therefore, creative and possessed of a power to move the world.

308

Sri Sitaram Bijoor, Mangalore.

Q: *Are there ghosts and spirits in this world? If so, of what nature? How to get rid of them?*

A: (1) In most cases, what people see as ghosts and spirits are nothing but unfamiliar phenomena; on proper scrutiny they can be explained in a normal way. With some people, ghosts or spirits are nothing but the figments of their weak mind. (2) There is also the familiar phenomenon of 'calling the spirit' by automatic writing or table-thumping. But it is not such an uncommon affair as is generally thought of. Any two persons, by a little practice, can call a spirit. I have called such spirits for years. They are not disembodied human beings, nor are they more intelligent than those who call such spirits. (3) At the same time, if there is a powerful medium, it is possible to "call or bring into existence" a disembodied spirit, which not only carries on conversation with you, but can present you with material things. The most extraordinary case I have come across is of the spirit of a *sadhu* who not only asks and answers questions, but carries on correspondence with you, who writes without the aid of a visible agency and even gives you material gifts out of almost nothing. The spirit is so articulate that you almost feel that a living *sadhu* has come into your life.

So far as ghosts are concerned, a little courage to investigate the phenomenon will make them disappear. It is dangerous to indulge in the hobby of calling or consulting spirits.

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Our Fortnightly Profile—76

Mr. Diefenbaker

AMONG the statesmen who attended the Commonwealth Prime Ministers' Conference last month for the first time, was Mr. John George Diefenbaker, Prime Minister of Canada. He is the thirteenth Prime Minister of Canada after the Confederation of 1867. It has been said that he made a profound impression on his colleagues alike by his contribution to the discussions, despite his maiden appearance, and personal charm.

Tall, handsome though stern, blue-eyed, he has a vigorous approach to problems. Born in 1895 of teacher-farmer-civil servant parent, he had the unique advantage of an agricultural background—breaking earth and giving a helping hand in the barn. That did not prevent him later, however, from securing degrees in Law and Political Science from the University of Saskatchewan. He rounded up his experience by soldiery for a year in World War I.

In the first flush of his experience in the ways of the world, he started championing the underdog in which he won a name for himself. Like many others, he soon started changing his loyalties from the Liberal fold to Tory ideals. It must be said to his credit, however, that he had the perseverance to stick to the new label, although he lost as many as four elections as a Tory candidate. One of his losses is historic, being against Mackenzie King. At last in 1940 he got elected as a Tory M.P. in a predominantly liberal constituency, which only shows his personal popularity. He succeeded Mr.

George Drew last year as Leader of the Conservatives.

It is remarkable of the lawyer-statesman to know that immediately after being called upon by Governor-General Vincent Massey to form the Government, he offered to send a member of the previous Government, presumably Mr. Lester Pearson, (himself being new to the job) to represent his Government in the Commonwealth Conference, if that would help his country's cause! But Mr. Louis St. Laurent sternly turned down the proposal.

From what Mr. Diefenbaker has been telling since assuming office, there cannot be any major differences in the policies of the two Governments, although the present Government calls itself Progressive Conservative. But from certain statements made by him in London, it would appear that he likes to enlarge trade-relations with Britain. This is but natural, but is a sore point with U.S.

There is a natural tendency on the part of U.S. to look with suspicion on the acts of Mr. Diefenbaker in view of his past role. In the thirties, the U.S. Senate charged Mr. Herbert Norman, Canadian Ambassador to Egypt, with communist sympathies, as a result of which the latter committed suicide. The then Liberal Government tried to cover up the facts of the case when a wave of anti-U.S. feeling swept Canada with Diefenbaker in the lead. But conditions have vastly changed since then and there appears to be little cause for continued U.S. apprehension about Mr. Diefenbaker's policy.

World commentary on the recent Canadian elections would lead one to believe that it was a case of the tortoise winning the race against the hare. The causes commonly attributed to the landslide (from 168 vs. 50) are (1) over-confidence of the Liberals (2) sheer ennui caused by the boredom of an unchanging 22-year rule (3) personal popularity of Mr. Diefenbaker. Indeed it is claimed as a one-man win! Although his party now holds 109 seats against the Liberal 104, Mr. Diefenbaker hopes to muster the sympathies of splinter-groups holding 44 seats in the balance, in his favour.

Sober in habits—he prefers milk to martinis—Mr. Diefenbaker is a fire-eating orator with an evangelical zeal. He used to address election-meetings of even a dozen persons. He will undoubtedly address himself to his new task with fervour.

Mr. Diefenbaker is twice married. He is married to beautiful Clive Freeman Palmer after the death of his first wife in 1951.

True goodness is not the negation of badness, but is mastery over it. Goodness is the miracle which turns the tumult of chaos into a dance of Beauty. —Tagore.

Simhasana Dwatrimsika—49

Serial

MAHA SURA IN DEVALOKA

Maha Sura, the youngest prince, succeeds in getting the youngest of the three Apsaras whom he loved. With the aid of the divine veena, *he is able to summon her to his abode at nights. He meets three adventurers as a result of which he comes into possession of a magic sword, magic cane and a pair of magic sandals. While he lives in a rest-house at his home-town, his sister Amrita inadvertently handles his magic possessions as a result of which she is in a mess.*

IT has been said that a hundred men can live together, but not two women for a day. Jealousy or intolerance, it would appear, is the hall-mark of the feminine of the species. The Apsara was not an exception. So she asked the princess in a fierce tone, "Who are you? Why are you here?"

"I am Amrita, the prince's sister!" she replied in a tone which betrayed her fright.

On hearing that, the Apsara appeared to cool down for a while but she worked herself up again to high tension, and demanded: "Did your brother ask you to play on that *veena?*"

"No," replied the princess.

"Where is your brother?" asked the Apsara.

"He is somewhere in the garden," replied Amrita.

"Does he know that you are here?" again the Apsara demanded.

"No," replied Amrita meekly.

"Give me that *veena;*" saying this the Apsara wrested the *veena* from Amrita and grinding her teeth, broke the *veena* to pieces and threw it out of the door. Looking at Amrita fiercely she exclaimed: "Tell your brother that he has lost his love!" and slamming the door walked out of the house on her way to Deva Loka which she reached instantaneously.

Amrita who was dumbfounded by the altogether unexpected denouement, quietly walked home without informing anything to anybody.

When the prince returned to the rest-house, he looked at the way things were lying strewn about in his room and, worst of all, the *veena* broken into pieces. His head reeled and he fell down on the floor with a thud.

It took some time before he recovered his senses, and when he did so, he felt he had lost his heart.

He surveyed the scene before him with greater calmness and could not for the life of him think of any one who could have done him this mortal harm.

Slowly he bestirred himself and ottered home holding his aching head in both his hands. The oyal household when they saw he prince in that condition, was alarmed. All sorts of persons ran or all sorts of help. But the prince did not care for any and went directly to his bed in his oom.

The brothers sat around him nd pacified him. In the end the oung prince related to them wnat ad upset him. He asked: "Do ou know or have you seen anyody entering my rest-house and estroying the divine *veena?*"

The brothers shook their heads n the negative.

Amrita who was a patient stener to this story felt like the hief stung by the scorpion.

The prince then turned towards er and asked: "Amrita, dear, do ou know anything about what ad happened at my rest-house?"

Amrita who had been feeling uilty all the while, broke into ears and said "I did it all!" amidst obs.

"What? How did you happen o go there?" asked the others in orus.

The royal mother went round nd hugged Amrita in an effort to alm her. She did so and then the rl related her adventure in full ending with her encounter with the Apsara.

No sooner had the narration ended when the prince rose and announced: "I am going straight to heaven in search of my Apsara. If I gain her, I shall return; if I don't, this is the last you see of me."

On hearing it, the eldest brother said: "You forget that she lives in Deva Loka where an altogether a different order of life prevails. If I were you, I will forget the past and get married to a beautiful girl from our own class here!"

Others also spoke more or less on the above lines. But the young prince would not listen. So bidding them all good-bye, he collected his magic sword, cane and other things he could, and stepped on to the magic sandals on his way to Deva Loka. All of them watched him proceeding to Deva Loka tearing through space at breakneck speed.

★

In a short time the prince stood at the gate of Devendra's palace where a dance programme on a mass-scale was in progress. Dumbfounded by the glamour of Devendra's court, the prince stood at the gate eagerly watching the celestial damsels gracefully portraying the great art.

While everyone was busy watching the performance, the *darwans* who happened to notice the prince from afar, first out of curiosity and later with suspicion, tried to drive him out.

Remonstrated the prince: "What makes you prevent me from seeing the dance?"

Darwans: "You are a mortal and you have no business to be here."

Prince: "What? Do you know how many times your Indra has been saved by mortals?"

Darwans: "Oh, man! Watch your words. This is Deva Loka. If you don't restrain your tongue, we shall produce you before our Master for punishment."

Prince: "Do, if you can."

Thereupon the servants lodged a complaint with Devendra against the prince for speaking ill of their Master. Devendra, in a fit of anger, ordered a number of rakshasas to go and kill the prince. They came in high glee. In this melee, the Apsara, sweetheart of the prince, caught a glimpse of him from afar and became genuinely afraid of his life. But she calmed herself subsequently on seeing him come prepared with his magic sword and the rest of them.

The rakshasas came roaring like a sea in an effort to smash the prince out of all recognition. On seeing them all, the prince did not lose heart even for a second, but put out his hands asking them to listen to him for a minute.

"It is meaningless," he said "for you and Indra to attempt to kill me. Why should not a mortal, if he ever can, pay a visit to Deva Loka? I have not been disrespectful to you or your master. Please go and advise him to be reasonable."

But the rakshasa horde hooted at him and started its onslaught. With no other alternative before him, the prince drew out his magic sword and ordered it to kill the entire rakshasa horde which it did in the twinkling of an eye. Blood flowed like river and the carcass of their bodies constituted a small hillock.

Those who escaped from the sword ran in mortal fright and reported to Indra: "My Lord, the mortal whom you ordered us to kill does not appear to be an ordinary man. He has killed thousands of us and even now challenges that any more of us can come. What shall we do?"

Devendra who was astounded to hear that, thought for a moment and became genuinely interested in seeing such a man. So he came down and walked towards the prince. The latter, on seeing Indra and his senior officials, folded his hands in obeisance before them.

"Who are you, young man, and why have you come here?" asked Devendra.

"Maha Sura is my name. I am the third son of King Dharmaraja and I have come here to see your Majesty on some urgent purpose," replied the prince.

"What can that be?" asked Indra.

Whereupon the prince related his story with reference to the three Apsaras and ended: "I want the youngest Apsara for myself."

"There are fifty lakhs of Apsaras here, but if you can identify your sweetheart, I have no objection to grant your request," replied Indra.

Indra then took him around the durbar where all the Apsaras were engaged in dance. Soon the prince identified the three sisters dancing together.

Indra called the three Apsaras and said: "You three have proved yourselves unfit to be in my service after having loved human beings. I order you therefore to follow this young man to the Earth and live as he commands!"

Indra gave the women plenty of jewels and costly dresses to take with them to the earth.

Turning to the prince, Indra said apologetically: "I am sorry I did not reckon your ability when I ordered your killing. I wish you had met me earlier so that the ghastly killings could have been avoided!"

"Devendra!" said the prince, "you need not feel sorry about these, because I shall revive them all now!" So saying the prince touched the dead bodies of all the rakshasas with his magic cane at which all of them came back to life hale and hearty.

Devendra was greatly pleased by the exploits of the prince whom, therefore, he honoured by presenting with valuable things from Deva Loka.

Followed by the three Apsaras, the prince was returning to Vishnupuri.

But the youngest Apsara was anything but happy, for she thought: "I have broken the *veena* which I had given the prince in a frenzy. I don't know what punishments are in store for me!"

The other two girls, equally worried, were thinking: "Now that we are under the prince, we don't know what punishment he is going to mete out to us for murdering our sister—his sweetheart—out of suspicion."

[*To be continued*]

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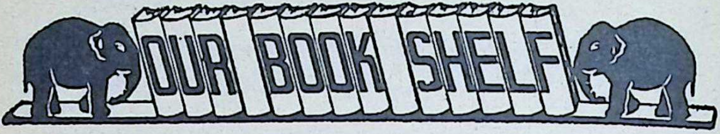


SARVASANGRAHAKA GITA. (In Marathi) By Sripada Dattatraya Kulkarni. Published by Sau. Neela Kulkarni, 431/57, Purandare Baug, Poona-2. pp. 208 + viii. Price Rs. 2/-.

In the matter of translation the author has tried to be faithful to the original without being guided by one commentator or another or even his individual taste. His translation of the couplet "Yavnartha Udphane" may very well illustrate the point. The style is pointed, facile and fresh.

Where he becomes controversial is in his thought-provoking introduction to the book. His views on God are unorthodox, for, he identifies God with the Universe. He also holds that the Theory of Rebirth is absurd and irrational; but nevertheless the book is well written.

THE UPANISHADS: BREATH OF THE ETERNAL. Translated by Swami Prabhavananda and Frederick Manchester. Copies available from India Book House, Bombay-1. Pp. 128. Price 35 Cents.

This is a handy volume of translations of the twelve principal Upanishads—Katha, Isha, Kena, Prasna, Mundaka, Mandukya, Taittiriya, Aitareya, Chandogya, Brihadaranyaka, Kaivalya and Svetasvatara. The translation while not being literal, nevertheless moves easily and succeeds in conveying the spirit of the text, if not in its entirety. That of course is not the fault of the translators, rather it is of the language. Except in three Upanishads the entire text has been translated. Let us hope that by a reading of this translation, readers are driven to read the original and their mighty commentaries. Need one say that the Upanishads contain the loftiest thoughts that mankind has ever attempted?

BOOKS RECEIVED

ISAVASYA UPANISHAD (Sri Shankara's Commentary). Text in Devanagari and Roman, with Introduction, Translation and Notes. By Dr. T.M.P. Mahadevan. Published by the Upanishad Vihar, 70, First Cross Road, Ayanavaram, Madras-23. 32 pages. Price not mentioned.

A VOICE FROM THE DESERT. By T. L. Vaswani. Published by the Gita Publishing House, Poona-1. 48 pages. Price As. 8/-.

AMRITAKUMBA (In Kannada). By Prabhudasi Nivedita. Rendered into Kannada from the original Marathi by Sri V. Ramachandra Rao. Published by Sri V. Ramachandra Rao, Udaya Mudranalaya, Dharwar. Pages 150. Price Re. 1/-.

SRI SUDARSANA STOTRAMALA. Price Rs. 1.25.

SRI VISHNU SAHASRANAMAMAM, ETC., with Namavali. Price As. 6.

SRI MAHALAKSHMI STOTRAMALA. 17 Subjects with Namavalis. Price As. 12.

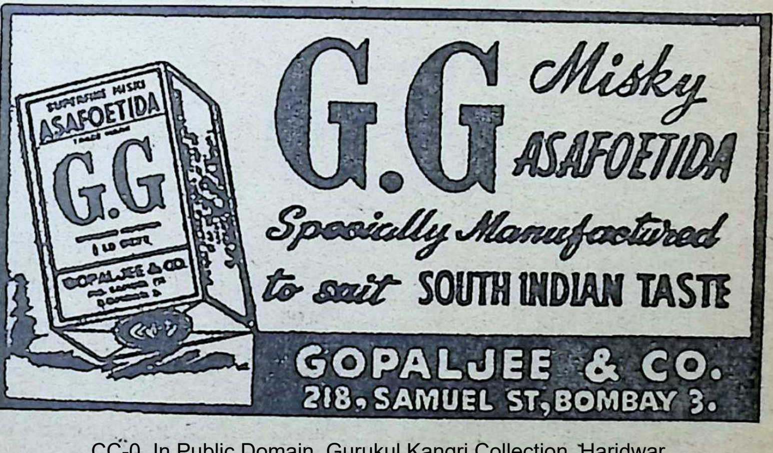
SRI RAMAYANA SARAMRUTAM (New Edition, Revised and Enlarged). Price As. 10.

SRI BHAGAWATHA SARAMRUTAM (Text only). Price As. 14.

The above books are published by Sri Vilasam Press, East Chitra Street, Srirangam, Trichy 6.

Gems lie littered at the feet of the Lord and glass adorns a crown. The ignorant confound the two and think the glass to be a gem and the gems, glass. To a wise person glass will always be glass and gems always gems.

Anon.



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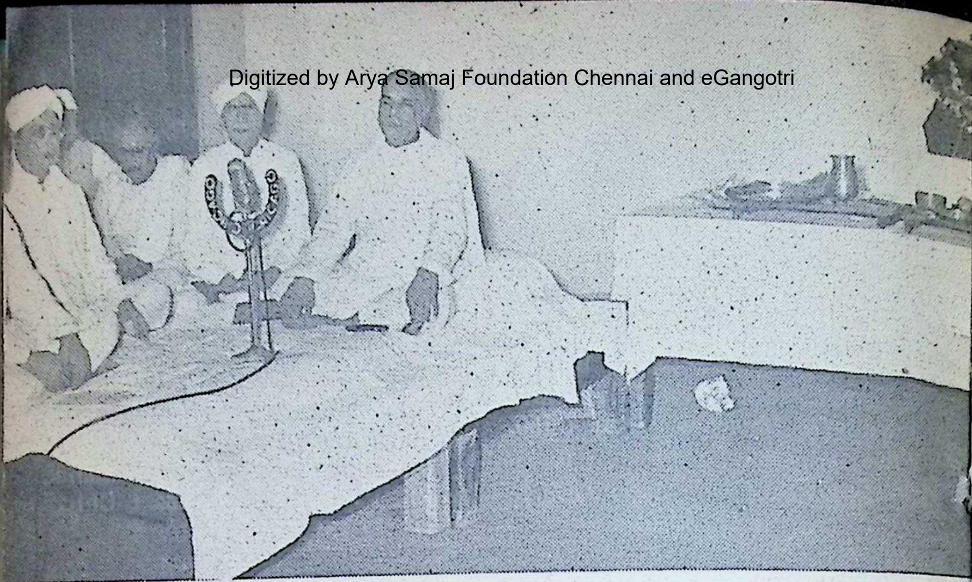

(Left) Some of the Pandits who participated in the Shastrartha. (Right) A very old edition of 'Mahabharata' which was offered 'pooja'.

Bhavan's News

VYASA JAYANTI

Bhagawan Sri Veda Vyasa Jayanti celebrations were conducted in the Gita Mandir of the Bhavan on the 11th July 1957 at 6-30 P.M. Sri Munshiji presided.

The celebrations began with *Shantipath* by the students of the Mumbadevi Sanskrit Vidyalaya. Sri Gautamlal Shastri and Sri J. H. Dave then performed *pooja*.

There was chanting of Vedic Hymns by eminent scholars.

Acharya Prabhakar Mishra recited a short poem on Veda Vyasa composed by him for the occasion.

Acharya T.A.V. Dikshitar spoke in Sanskrit briefly outlining the sanctity of the celebration and opened the *shastrartha* in which four scholars took part. The subject matter of the discussion was "Whether the main emphasis in *Bhagavad Gita* is on Gnana, Bhakti or Karma?" The discussion was in Sanskrit.

Sri Daivarat Sharma of Gokarna (Karnatak), in the course of his short but inspiring speech in Hindi, dwelt on the ancestry of Sri Veda Vyasa; about the incarnation of the Lord in the form of Veda Vyasa. He brilliantly portrayed the *summum bonum* of the *Mahabharata*, which leads to the realisation of the "Atman" and become one with the Lord.

Sri Munshiji, in the course of his presidential speech, thanked all those present for their keen interest in the activities of the Bhavan and said that festivals like the one and those of Sri Rama Navami, Gokula Ashtami, the Navaratri, are all meant to kindle in us a desire for a higher plane of thought which elevate man from the slough of mundane affairs. He said that the triumph of evil over good has been picturised by Sage Vyasa in such a manner that it had entered the hearts of not only Indians but foreigners as well. He referred to the philosophy of Jesus, the Prophet, which lead to the same goal. He said that we should take courage from the teachings of the great sage and make our lives sublime. The celebrations came to a close with the distribution of *prasad*.

CHICAGO
CHICAGO

Sri Daivarat Sharma of Gokarna addressing the gathering.

113681

VANA MAHOTSAVA

Sri Munshiji, the President of the Bharatiya Vidya Bhavan, inaugurated the *Vanamahotsava* of Bhavan's College by planting a cocoanut sapling at Nav Gujarat Campus, Andheri, on Sunday the 14th instant. Sri C. V. Bhatt, Collector of Bombay, and Sri R. S. Bhandarkar, Director of the Department of Technical Education, Government of India, were also present on the occasion. Principal R. D. Adatia welcomed the distinguished guests.

Sri C. V. Bhatt, Collector of Bombay, who associated himself with the celebrations enlightened the audience with a mass of interesting information concerning the progress of tree planting in the different districts of the State of Bombay.

Sri Munshiji referred to the momentum gathered by the idea not only in India but in other parts of the world during the last seven years. Even the F.A.O., of the U.N.O. had blessed it. He was indeed very happy and satisfied that his own college was planting trees every year and he visualised the day when the college campus would look more beautiful with the grown-up trees that were being planted.

Prof. B. M. Naik proposed a vote of thanks.

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